

17 And how can the servant of my lord speak with my lord? for no strength remaineth in me; moreover, my breath is stopped.

18 Therefore, he that looked like a man, touched me again, and strengthened me.

19 And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

20 And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

21 But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but ^a Michael, your prince.

CHAP. XI.

The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus, as a figure of antichrist.

AND from the first year of Darius, the Mede, I stood up, that he might be strengthened, and confirmed.

2 And now I will show thee the truth. Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his riches, he shall stir up all against the kingdom of Greece.

3 But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

4 And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, besides these.

5 And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominions shall be great.

^a Apoc. xii. 7.

VER. 20. *To thee?* He awakens his attention (ver. 14. C.) and gratitude. H.—*Prince*, angel guardian; or Alexander, who would one day rout the Persians. Chap. xi. 2. C.

VER. 21. *Of truth*, in the former sealed visions. C.—*Your prince*. The guardian general of the Church of God, (Ch.) as he was of the synagogue. C.

CHAP. XI. VER. 1. *Confirmed*. Gabriel assisted Michael to comply with God's orders. Chap. x. 21. C.

VER. 2. *Three*, &c. Cambyses, Smerdis Magus, and Darius, the son of Hystaspes. Ch. W.—Cyrus had been mentioned before. Chap. x. 13, 20. Smerdis, or Artaxerxes, (1 Esd. iv. 7,) was the chief of the seven magi, and usurped the throne for six months after the death of Cambyses. C.—He had been declared king before (H.) by Patizites, his own brother. Herod. iii. 21. See Ezec. xxviii. 21. H.—*Fourth*: Xerxes. Ch.

VER. 3. *A strong king*: Alexander. Ch.—The sequel clearly points him out. Before fifteen years had elapsed, his mother, brother, and children were slain. Arideus, his brother, was declared regent till it should be seen what Roxana should bring forth. After the death of those who might be heirs of Alexander, four generals took the title of kings. Others governed in different places, but were destroyed by degrees.

VER. 4. *These four*; Ptolemy, Seleucus, Antigonus, and Antipater, kings of Egypt, Syria, Asia, and Greece. Chap. vii. 6, and viii. 22.

VER. 5. *South*: Ptolemeus, the son of Lagus, king of Egypt, which lies south of Jerusalem. Ch.—*His princes* (that is, one of Alexander's princes) shall prevail over him; that is, shall be stronger than the king of Egypt. He speaks of Seleucus Nicator, king of Asia and Syria, whose successors are here called the kings of the north, because their dominions lay to the north in respect to Jerusalem. Ch.

VER. 6. *South*. Bernice, daughter of Ptolemeus Philadelphus, given in marriage to Antiochus Theos, grandson of Seleucus, (Ch.) and king of Syria. She brought a great "dowry," and was therefore styled *Phernophoros*. Antiochus agreed to repudiate Laodicea; but he soon took her back. Fearing his inconstancy, she poisoned him, and slew his son by Bernice. This lady in a rage mounted her chariot, and having knocked down the cruel minister of such bar-

6 And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

7 And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

8 And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

9 And the king of the south shall enter into the kingdom, and shall return to his own land.

10 And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his forces.

11 And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hands.

12 And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

13 For the king of the north shall return, and shall prepare a multitude much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.

14 ^a And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfil the vision, and they shall fall.

15 And the king of the north shall come, and shall cast

^b Isa. xix. 1.

barity, trampled upon his body. The rest pretended that the infant was still living, and delivered up a part of the palace to Bernice, yet slew her as soon as they had an opportunity. S. Jer. Usher, A. 3758. V. Max. ix. 10, &c. C.—Young. Heb. "her conductors, her child, and he that," &c. H.—Her physician, Aristarchus, persuaded her to enter the palace. Her women and Egyptian guards defended her for some time. Polygæn. Strat. 8. C.

VER. 7. *A plant*, &c. Ptolemeus Evergetes, the son of Philadelphus. Ch. Three of Bernice's maids of honour (H.) covered her body, and pretended that she was only wounded, till her brother Evergetes came and seized almost all Asia, Callinicus not daring to give him battle. S. Jer., &c. Vaillant. A. 79. Lagid. C.—He laid waste Syria. W.

VER. 8. *Gods*. He took back what Cambyses had conveyed out of Egypt, and it was on this account that the people styled him "benefactor." S. Jer. C.—*North*. Seleucus Callinicus. Ch.

VER. 10. *His sons*. Seleucus Ceraunus and Antiochus the Great, the sons of Callinicus. Ch.—*He shall*, &c. Antiochus the Great. Ch.

VER. 11. *South*. Ptolemeus Philopator, son of Evergetes. Ch.—He was an indolent prince; but his generals gained the victory. C.

VER. 12. *Prevail*. Many fell on both sides. H.—But Antiochus did not prevail (W.); or rather Philopator neglected the opportunity of dethroning his rival (C.) as he might have seized all his dominions, if he had not been too fond of ease. Just. 30.—He followed the suggestions of his proud heart, when he attempted to enter the most holy place of the temple; and though he was visibly chastised by God, he would have vented his resentment on the Jews, if Providence had not miraculously protected them. S. Mac. C. See Eccl. 1. H.

VER. 13. *Times*, seventeen years after the battle of Raphia. When Philopator was dead, and his son Epiphanes not above five years old, Antiochus and Philip of Macedon basely attempted to divide his dominions. Scopas engaged Antiochus, but lost the battle, and all that Philopator had recovered. C.

VER. 14. *Vision*. Many Jews, deceived by Onias, erected a temple in Egypt, falsely asserting that they fulfilled the prophecy of Isaia, xix. 19. W.—This Onias was the son of Onias III., who was slain at Antioch. Chap. ix. 25. H.

up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

16 And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

17 And he shall set his face to come to possess all his kingdom, and he shall make upright *conditions* with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

18 And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

20 And there shall stand up in his place one most vile, and unworthy of kingly honour: and in a few days he shall be destroyed, not in rage nor in battle.

21 And there shall stand up in his place one despised, and the kingly honour shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

22 And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

23 And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

24 And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

25 And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the

king of the south shall be stirred up to battle with many and very strong succours: and they shall not stand, for they shall form designs against him.

26 And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

27 And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

28 And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

29 At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

30 And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

31 And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place *there* the abomination unto desolation.

32 And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

33 And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

34 And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

35 And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time

VER. 15. *Cities*; Sidon, Gaza, and the citadel of Jerusalem, &c. C.

VER. 16. *Upon him*. Antiochus shall come upon the king of the south.—*Land*: Judea. Ch.—*Consumed*, or “perfected.” Antiochus was very favourable to the Jews (C.); invited all to return to Jerusalem, and furnished what was requisite for the sacrifices. Jos. Ant. xii. 3.

VER. 17. *Kingdom*, viz. all the kingdom of Ptolemy Epiphanes, son of Philopator. Ch.—*Of women*. That is, a most beautiful woman, viz. his daughter Cleopatra.—*It*, viz. the kingdom of Epiphanes; but his policy shall not succeed; for Cleopatra shall take more to heart the interest of her husband than that of her father. Ch.—He came with her to Raphia, and gave her Judea, &c. for her dowry, reserving half of the revenues.

VER. 18. *Islands*, near Asia. He also went into Greece, and was master of that country when the Romans declared war against him. C.—*Of his reproach*. Scipio, the Roman general, called the prince of his reproach, because he overthrew Antiochus, and obliged him to submit to very dishonourable terms, before he would cease from the war. Ch.—Prot. “for a prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him.” II.

VER. 19. *Found*. Antiochus plundered the temple of the Elymaeans to procure money; but they, (S. Jer.,) or the neighbouring barbarous nations, rose up and slew him. Just. 32.

VER. 20. *One most vile*. Seleucus Philopator, who sent Heliodorus to plunder the temple; and was shortly after slain by the same Heliodorus. Ch.

VER. 21. *One despised*; viz. Antiochus Epiphanes, who at first was despised and not received for king. What is here said of this prince, is accommodated by S. Jerom and others to antichrist, of whom this Antiochus was a figure. Ch.—All that follows, to the end of chap. xii., regards Epiphanes. He had no title to the crown, which he procured by cunning, and held in the most shameful manner.

VER. 22. *Fighter*. That is, of them that shall oppose him, and shall fight against him. Ch.—Heliodorus, who had murdered his brother and usurped the throne, and Ptolemy Epiphanes, were discomfited. The latter was making preparations against Seleucus, and said that his riches were in the purses of his friends, upon which they poisoned him. S. Jer. C.—*Covenant*, or of the league.

The chief of them that conspired against him; or the king of Egypt, his most powerful adversary. Ch.

VER. 23. *People*. Epiphanes pretended to be tutor of Philometor. But the nobles of Egypt distrusted him; whereupon he came to a battle, near Pelusium and the young king surrendered himself. His uncle thus took possession of Egypt, with surprising facility. Yet the people of Alexandria crowned Evergetes, which occasioned a civil war. C.

VER. 25. *The king*. Ptolemy Philometor. Ch.—Epiphanes came under the pretext of restoring Philometor, and gained a victory over Evergetes; but returned into Syria, that the two brothers might weaken each other, (C.) while the Syrians formed designs against both. II.

VER. 26. *Slain*. This was the perfidious policy of Epiphanes, who expected that the two brothers would destroy each other, so that he might easily seize Egypt, of which he kept the key, retaining the city of Pelusium. They were however reconciled, and reigned together. The Scripture often represents that as done which is only intended.

VER. 27. *Two kings*: Epiphanes and Philometor.—*Time*. Epiphanes, vexed that he should thus be duped, returned into Egypt. Ver. 29.

VER. 28. *Riches*, taken in Egypt (C.) and in Jerusalem. H.

VER. 30. *Galleys*. Heb. “ships of Chittim.” II.—The ambassadors probably came in vessels belonging to Macedonia, (C.) which they found at Delos. Livy, 44.—*Romans*. Popilius and the other Roman ambassadors, who came in galleys, and obliged him to depart from Egypt. Ch.—*Succeed*. Apollonius massacred many Jews on the sabbath. 1 Mac. i. 30.

VER. 31. *Arms*, (brachia,) or strong men, Apollonius, Philip, &c., (2 Mac. vi.,) and likewise the senator from Antioch, who executed his decrees. C.—*Abomination*. The idol of Jupiter Olympius, which Antiochus ordered to be set up in the sanctuary of the temple, which is here called the *sanctuary of strength*, from the Almighty that was worshipped there. Ch.

VER. 32. *Dissemble*. Thus acted the officers and apostate Jews.

VER. 33. *Learned*; the priests, Matthias, &c. Mal. ii. 7.

VER. 34. *Help*. The victories of the Maccabees were miraculous.—*Desirably*, like those who took the spoils of idols, and were slain. C.

36 And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

37 And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

38 But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

39 And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

40 And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

41 And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

42 And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

43 And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

44 And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

45 And he shall fix his tabernacle, Apadno, between

* Apoc. xii. 7.—^a Matt. xxv. 46; John v. 29.

VER. 35. *Fall, or become martyrs.* H.—Such were Eleazar, &c. C.—*Another time, after death (H.); or the perfect deliverance shall take place later.* Ver. 27.

VER. 36. *Every god.* “He plundered many (C. or most; πλειστα. H.) temples.” Polyb. Athen. v. 6.—Accomplished against the Jews, when Epiphanes shall be punished.

VER. 37. *God.* He laughed at religion, yet sometimes offered splendid presents and victims, which showed his inconstancy. C.

VER. 38. *The god Maozim.* That is, the god of forces or strong holds. Ch.—Maozim denotes “strong ones,” (H.) guardians, &c.—Others suppose that Mars, Hercules, Azizus, or Jupiter, may be designated. Heb. “He will rise up against all. (38) and against the strong God (of Israel. Ver. 31; chap. viii. 10. C.) He will, in his place, worship a strange god,” &c. Jun.—None of the ancestors of Epiphanes had ever adored Jupiter on the altar of holocausts. C.—He and anti-christ adore either the great Jupiter or their own strength. W.

VER. 39. *To.* Heb. “in the most strong holds, with,” &c. H.—He built a fortress near the temple, styled *Mnoz*, (Ezec. xxiv. 25,) on account of its strength. C.—*Glory.* He shall bestow honours, riches, and lands, upon them that shall worship his god. Ch.

VER. 40. *Fight.* Epiphanes made war on Egypt, till the Romans forced him to desist.

VER. 41. *Land;* Egypt, or rather Judea. C.—*Ammon.* He will not divide his forces. S. Jer.

VER. 42. *Ethiopia.* Heb. “the Lubim and Chuschim shall be at his steps.” Theodot. reads, “in their fortresses.”

VER. 44. *North.* Judas continued victorious. Armenia (C.) and Parthia rebelled. Tacit. v. 8.—*Many.* Epiphanes left three generals and half his army to destroy the Jews. C.

VER. 45. *Apadno.* Some take it for the proper name of a place; others, from the Heb. translate it, *his palace.* Ch.—He fixed his royal tent between the Mediterranean and the Dead Sea. W.—Porphyrius explains this of the march beyond the Euphrates, which S. Jerom does not disapprove. Apadno may denote Mesopotamia, which is styled Padian Aram.—*Glorious.* Heb. *Zobi*, (C.) or *Taobi*, (H.) may allude to Mount Taba, where the king perished, without help. 1 Mac. vi. 11, and 2 Mac. ix. 9. S. Jerom and many others explain all this of antichrist, and no doubt he was prefigured. C.

the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

Michael shall stand up for the people of God: with other things relating to antichrist, and the end of the world.

BUT ^aat that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the time that nations began, even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth, shall awake: ^bsome unto life everlasting, and others unto reproach, to see it always.

3 But they that are learned, ^cshall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

4 But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

5 And I, Daniel, looked, and behold as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

6 And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

7 And I heard the man that was clothed in linen, that stood upon the waters of the river, ^dwhen he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth for ever, that *it should be* unto a time, and times, and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

8 And I heard, and understood not. And I said: O my lord, what shall be after these things?

* Wlad. iii. 7.—^a Apoc. x. 5.

CHAP. XII. VER. 1. *Michael,* “who is like God,” alludes to the name of the Machabees; *Who is like unto thee among the gods?* The archangel protected the Jews, while Epiphanes was engaged beyond the Euphrates.—*Time.* The nation was in the utmost distress. Only about seven thousand ill-armed men adhered to Judas: yet these delivered the country by God’s decree.

VER. 2. *Many.* This shows the great number. All shall rise again. In a figurative sense, the Jews who seemed buried shall appear and fight.—*To see.* Heb. “everlasting.” C.—This text is express for eternal happiness or misery. C.

VER. 3. *Learned* in the law of God and true wisdom, which consists in knowing and loving God. Ch.—Heb. “instructors.”—*Instruct.* Heb. “justify,” in the same sense. The Machabees, and other priests, &c. who instructed people in the law, and stood up for its defence, may be meant. C.—*Many.* Th. and the Vulg. read, “and of the just many shall be like for an age and after.” S. Jer.

VER. 4. *Shut.* The vision will not be understood till the event. C.—It is not to be interpreted by human wit, but by the Spirit of God, wherewith the Church is enlightened and governed. S. Jer. in Gal. W.

VER. 5. *Two angels of Persia and Greece, near the Tigris. Mardon.*

VER. 6. I. Heb. “He.” Theod., Syr., and Arab., “they said” to Gabriel. Chap. x. 5. Angels ask questions of each other. Chap. viii. 13.—*Wonders.* How long shall this be in the dark, and the misery continue?

VER. 7. *Heaven.* He thus shows that he is not God. C.—*Time* often implies a year. Chap. iv. 13. Hence he means three years and a half. Christ assures us that those days shall be *shortened*, (Matt. xxiv. 22,) and the persecutor shall tarry a *short time.* Apoc. xvii. 10, and xii. 14. The same period is insinuated by 1290 days, (ver. 11,) and 1930, ver. 12. The two witnesses prophesy 1260 days, during which the Church shall be fed in the wilderness. Apoc. xii. 6. But the term is most exactly specified by forty-two months. Apoc. xi. 2, and xiii. 5. Hence all the Fathers agree that the last persecution shall continue no longer. W.—*Half a time.* The idol of Jupiter remained just three years. Yet the temple was not ready for sacrifices till other ten days had elapsed. They had been interrupted six months before that idol was set up. C.—We must date from the profanation and distress caused by Apollonius. 1 Mac. iv. 52. Jos. S. Hypol. Usher, A. 3896. C.—*Band.* Lit. “hand.” H.—When the people shall be destitute of strength, God will miraculously deliver them.

VER. 8. *Understood not.* The prophets were obliged to pray, and sometimes

9 And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

10 Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

11 And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

12 Blessed is he that waiteth, and cometh unto a thousand three hundred thirty-five days.

13 But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

CHAP. XIII.

The history of Susanna, and the two elders.

NOW there was a man that dwelt in Babylon, and his name was Joakim:

2 And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

3 For her parents being just, had instructed their daughter according to the law of Moses.

4 Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honourable of them all.

5 And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.

6 These men frequented the house of Joakim, and all that had any matters of judgment came to them.

7 And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

8 And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 So they were both wounded with the love of her, yet they did not make known their grief one to the other.

11 For they were ashamed to declare to one another their lust, being desirous to have to do with her:

* A. M. 3398, A. C. 606.

to receive a fresh revelation to explain what they had seen. Chap. ix. 2; 1 Pet. i. 11, and 1 Cor. xiv. 26.

VER. 10. *White*, by persecution endured with patience. Chap. xi. 35.

VER. 11. *Days*: thirteen more than three years and a half, as we reckon. The odd numbers might be neglected. Ver. 7. The abomination continued three years and ten days, but the sacrifices had been discontinued six months and three days before. See chap. viii. 14. If Daniel speak of lunar years, as it is probable, the difference would only be two days. C.

VER. 12. *Days*. After the three years and a half, fifty-eight days will occur before the death of Antiochus, when Judas will disperse the troops of his three generals. C.—Some respite will be granted for forty-five days, during which sinners may repent. M.—It is difficult to say why forty-five days are here added to the former number. We are content to depart with Daniel, (ver. 9,) without searching any further into these high mysteries. W.

VER. 13. *Lot*. Thou shalt enjoy a glorious resurrection, (M.) and thy dignities till death, for which thou must prepare. C.—*Days*. “Hitherto,” says S. Jerom, “we read Daniel, in the Heb. volume; what follows, to the end, is translated from Theodotion’s edition.” H.—The history of Susanna is there placed at the beginning. C.—According to the order of time, it should be placed after the first chapter. M.

CHAP. XIII. This history of Susanna, in all the ancient Greek and Latin

12 And they watched carefully every day to see her. And one said to the other:

13 Let us now go home, for it is dinner time. So going out, they departed one from another.

14 And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed upon a time, when they might find her alone.

15 And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather.

16 And there was nobody there, but the two old men that had hid themselves, and were beholding her.

17 So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

18 And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

19 Now when the maids were gone forth, the two elders arose, and ran to her, and said:

20 Behold the doors of the orchard are shut, and no body seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

21 But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

22 Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

23 But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

24 With that Susanna cried out with a loud voice: and the elders also cried out against her.

25 And one of them ran to the door of the orchard, and opened it.

26 So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

27 But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

28 When the people were come to Joakim, her hus-

Bible, was placed in the beginning of the Book of Daniel, till S. Jerom, in his translation, detached it from thence, because he did not find it in the Hebrew; which is also the case of the history of Bel and the dragon. But both the one and the other are received by the Catholic Church, and were from the very beginning a part of the Christian Bible. Ch.—Daniel seems not to have written the history of Susanna, at least in the volume which contains his prophecies, though it be unquestionably canonical. A. Lapide.—Susanna means “a lily,” and is proposed as a pattern of conjugal chastity. C.

VER. 5. *Judges*. The Jews say they were Achab and Sedecias, (Orl.) as this text seems to allude to Jer. xxix. 21, or xxxiii. 14. But how were they burnt? since the Jews appear to have stoned them, unless they were delivered up to the king’s officers. Ver. 61. C.—It is not said that Joakim was one of the captives. He might have settled long before at Babylon, where Helcias probably brought up his daughter in the fear of God. Ver. 3. The judges might also have had authority before over the Israelites, in Assyria, who were now all under the same government. Ver. 57. Houbigant. Pref.

VER. 18. *Back door*, leading from the house. Strangers came by the other gates. C.

VER. 22. *Death of the soul*, (S. Jer.,) and also of the body, if the adultery were detected.

VER. 24. *Out*. So the law ordained, when a woman was assaulted. H

band, the two elders also came full of wicked device against Susanna, to put her to death.

29 And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

30 And she came with her parents, and children, and all her kindred.

31 Now Susanna was exceeding delicate, and beautiful to behold.

32 But those wicked men commanded that her face should be uncovered, (for she was covered,) that so at least they might be satisfied with her beauty.

33 Therefore her friends, and all her acquaintance wept.

34 But the two elders rising up in the midst of the people, laid their hands upon her head.

35 And she weeping, looked up to heaven, for her heart had confidence in the Lord.

36 And the elders said: As we walked in the orchard alone this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

37 Then a young man that was there hid came to her, and lay with her.

38 But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

39 And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

40 But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

41 The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death.

42 Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

43 Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

44 And the Lord heard her voice.

45 And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

46 And he cried out with a loud voice: I am clear from the blood of this woman.

47 Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

* Exod. xliii. 7.

VER. 20. *People*, for greater show of justice. W.

VER. 32. *Uncovered*, pretending that respect for the company required it, or perhaps that they might detect her guilt by her blushes. C.—But their real motive is here disclosed. H.

VER. 34. *Head*, saying, "Thy malice brings on this chastisement, and not me." Lyran.—They appear to discharge their conscience, (Lev. i. 4, and xxiv. 14,) not as judges, but as accusers. The people pass sentence. Ver. 41. Adulteresses were stoned. Lev. xx. 10. C.

VER. 41. *Death*. The multitude approved of this sentence, which the judges pronounced, pretending to act agreeably to the law. Deut. xxii. W.

VER. 45. *Boy*. He was about twelve years old. S. Igm. ad Magn. Sulpit. 2. Theod.—God enabled him to declare that Susanna was innocent. W.

48 But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

49 Return to judgment, for they have borne false witness against her.

50 So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honour of old age.

51 And Daniel said to the people: Separate these two far from one another, and I will examine them.

52 So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come *out*, which thou hast committed before:

53 In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

54 Now then if thou sawest her, tell me under what tree thou sawest them conversing together. He said Under a mastic tree.

55 And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

56 And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

57 Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

58 Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

59 And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

60 With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

61 And they rose up against the two elders, (for Daniel had convicted them of false witness by their own mouth,) and they did to them as they had maliciously dealt against their neighbour,

62 To fulfil the law of Moses: and they put them to death, and innocent blood was saved in that day.

63 But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

* Deut. xix. 18, and 19.

VER. 46. *Clear*. This form is often used. Acts xviii. 6; Matt. xxvii. 24.

VER. 48. *Truth*. They had taken no precautions to ascertain it; which they ought to have done the more, as Susanna had always been highly esteemed. C.

VER. 50. *Old men*. They speak sarcastically; or rather other senators, who had not been in the plot, address Daniel.

VER. 55. *Two*. This punishment was not unusual: yet it is probable that the two old men were stoned to death by the law of retaliation. Ver. 61; Exod. xix. 4. There is an allusion, in Greek, between *schinon* and *schisei*, and also between *Prinos* and *prisei* (ver. 58, 59); and hence it is concluded that this work was originally in that language. But there might be a similar allusion in Heb. or Chal., or the translator might think it lawful to put one tree for another. C.—We find a tree called *shinar*, in Persia. Tavern. iv. 6.

64 And Daniel became great in the sight of the people from that day, and thence forward.

65 And king Astyages was gathered to his fathers; and Cyrus, the Persian, received his kingdom.

CHAP. XIV.

The history of Bel: and of the great serpent, worshipped by the Babylonians.

AND Daniel was the king's guest, and was honoured above all his friends.

2 Now the Babylonians had an idol called Bel: and there was spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine.

3 The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

4 And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

5 And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

6 Then Daniel smiled, and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

7 And the king being angry, called for his priests, and said to them: If you tell me not who it is that eateth up these expenses, you shall die.

8 But if you can show that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

9 Now the priests of Bel were seventy, beside their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

10 And the priests of Bel said: Behold, we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring:

11 And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us.

12 And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

13 So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth, they shut the door, and having sealed it with the king's ring, they departed.

14 But the priests went in by night, according to their

VER. 65. *Astyages*, or Darius. Chap. v. 31. This belongs to the following chap. (C.) or to the 9th. W.

CHAP. XIV. VER. 1. *Guest.* It seems most probable that the king here spoken of was Evilmerodac, the son and successor of Nabuchodonosor, and a great favourer of the Jews (Ch. W.); or it might be Darius, (Houbig.) or Cyrus, under whose reign S. Irenaeus (iv. 11) and others place this history. C.—The more correct Greek editions begin with the preceding verse. M.

VER. 19. *Angry.* Cappel thinks the priests would not be so easily caught, or that such an imposture would not be so long concealed. But it was their interest to keep the secret, particularly if the king furnished the provisions; and in the

custom, with their wives, and their children: and they eat and drank up all.

15 And the king arose early in the morning, and Daniel with him.

16 And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

17 And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

18 And Daniel laughed: and he held the king, that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

19 And the king said: I see the footsteps of men, and women, and children. And the king was angry.

20 Then he took the priests, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table.

21 The king, therefore, put them to death, and delivered Bel into the power of Daniel: who destroyed him and his temple.

22 And there was a great dragon in that place, and the Babylonians worshipped him.

23 And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him, therefore.

24 And Daniel said: I adore the Lord, my God: for he is the living God: but that is no living god.

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity, he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

night time they would not perceive the small ashes. Houbig.—All the objections against this history are refuted by Jer. li. 5. Houbigant.

VER. 22. *Dragon.* The devil had seduced our first parents in the form of a serpent, and caused most nations to adore it. C.

VER. 27. *Jew*, or "a Jew is king;" Daniel governs all. Grot.

VER. 30. *The den of lions.* Daniel was twice cast into the den of lions: once under Darius, the Mede, because he had transgressed the king's edict, by praying three times a day; and another time under Evilmerodac, by a sedition of the people. This time he remained six days in the lions' den; the other time only one night. Ch.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon, to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 *And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said: Thou hast remembered me O God, and thou hast not forsaken them that love thee.

* *Eze. viii. 2.*

VER. 32. *Habacuc.* The same, as some think, whose prophecy is found among the lesser prophets: but others believe him to be different. Ch.—About twenty years before there was no prophet in Judea. Chap. iii. 38. Habacuc, the eighth of the minor prophets, lived before the Babylonian monarchy was formed. Chap. i. 6. W.

VER. 39. *Seventh.* He had not come before, supposing he was dead, till at last a rumour got to his ears, notwithstanding the precautions of the Babylonians.

38 And Daniel arose, and eat. And the angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

40 And the king cried out with a loud voice, saying Great art thou, O Lord, the God of Daniel. And he drew him out of the lions' den.

41 But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

42 Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Saviour, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

who hoped that Daniel would be starved to death. Houbigant, Proleg. p. 2, p. 425, which end here.

VER. 40. *Daniel.* Gr. adds, "and besides thee there is no other." H.

VER. 41. *Den,* by the law of retaliation. Chap. vi. 24. M.

VER. 42. *Then,* &c. is not in Greek, nor in the ancient MSS. of S. Jerom. The verse may be taken from chap. ii. 26. C.

THE PROPHET OSEE.

OSEE, or Hosea, whose name signifies a *saviour*, was the first in the order of time among those who are commonly called *lesser prophets*, because their prophecies are short. He prophesied in the kingdom of Israel (that is, of the ten tribes) about the same time that *Isaiah* prophesied in the kingdom of Juda. Ch.—The chronological order is not observed in any edition. The Sept. vary from the rest. They place the less before the greater prophets, and read some of the names rather differently, as Prot. do also, though they have nothing but novelty to recommend the change. It is not known who collected them into one volume. But the Book of Ecclesiasticus (xlii. 12) speaks of the twelve; and 4 Esd. i. 39, specifies them as they are found in the Sept., Osee, Amos, Micheas, Joel, Abdias, Jonas, Nahum, &c., as in the Vulg. C.—Many other prophets appeared before these, (W.) but Osee is the first of the sixteen whose works are extant. He must have continued his ministry about eighty-five years, and lived above one hundred and ten, if the first verse speak of him alone. But some take it to regard the whole collection, and may be added by another hand. C.—The style of Osee is sententious, and very hard to be understood. (S. Jer.,) as but little is known of the last kings of Israel, in whose dominions he lived, and to whom he chiefly refers, though he speak sometimes of Juda, &c. C.—We must observe that the prophets often style the kingdom of the two & bes, Juda, Benjamin, Jerusalem, or the house of David; and that of the ten tribes, Ephraim, Joseph, Samaria, Jezrahel, Bethel, or Bethaven; and often Israel & Jacob; till after the captivity of these tribes, when the latter titles refer to Juda, who imitated the virtues of Jacob better than the other kingdom. W.

CHAPTER I.

By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel, and their punishment. He foretells their redemption by Christ.

THE word of the Lord, that came to Osee, the son of Beeri, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

2 The beginning of the Lord's speaking by Osee: and the Lord said to Osee Go, take thee a wife of fornication, and have of her children of fornications: for the land by fornication shall depart from the Lord.

* A. M. 3179, A. C. 825.

CHAP. I. VER. 1. *Israel.* He reigned forty-one years, till A. L. 3220. Usher.—The prophets usually give the date, that the prediction may be verified.

VER. 2. *Fornications.* That is, a wife that hath been given to fornication. This was to represent the Lord's proceedings with his people Israel, who, by spiritual fornication, were continually offending him. Ch.—The prophet reclaimed her. S. Jer.—She denoted Samaria, abandoned to idolatry. Eze. xvi. 15. Several such actions were prophetic. Many have supposed that this was only a parable; but the sequel proves the contrary. C.—*Of fornications.* So called from the character of their mother, if not also from their own wicked dispositions. Ch.—

3 So he went, and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

4 And the Lord said to him: Call his name Jezrahel for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

6 And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

7 And I will have mercy on the house of Juda, and

shall, or rather "has departed;" and therefore he denounces future chastisements.

VER. 4. *Jezrahel.* Jehu slew Jerom in this place. He was the instrument of God's justice, yet acted himself through malice and ambition, and was therefore deservedly punished. Zacharias, the fourth of his family, lost the crown, and was slain by Sellum, at Jezrahel. 4 Kings ix., &c. C.—The offspring of Jehu now on the throne, solicited Jezrahel or the ten tribes to idolatry, which God will revenge. W.

VER. 6. *Without mercy.* *Lo-Ruhamah.* Ch.—Some copies of Sept. and S. Paul read, "not beloved." Rom. ix. 23. Samaria shall surely perish.

will save them by the Lord, their God: and I will not save hem by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

8 And she weaned her that was called Without mercy. And she conceived, and bore a son.

9 And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

10 And the number of the children of Israel sha as the sand of the sea, that is without measure, and not be numbered. *And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them. *Ye are the sons of the living God.*

11 And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

CHAP. II.

Israel is justly punished for leaving God. The abundance of grace in the Church of Christ.

SAY ye to your brethren: *You are my people: and to your sister: Thou hast obtained mercy.*

2 Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

3 Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through, and will kill her with drought.

4 And I will not have mercy on her children: for they are the children of fornications.

5 For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

6 Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

7 And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my

* Rom. ix. 26.

VER. 9. *Not my people.* *Lo-ammi.* Ch.—The kingdom of Israel seemed to be quite cast off; and in captivity it was hardly distinguished from other nations. Juda was preserved longer, and at all times was under the Divine protection. Ezechiel, Daniel, &c. comforted the people in the worst of their afflictions. C.

VER. 10. *The number, &c., viz.* of the true Israelites, the children of the Church of Christ. Ch.—This is the primary sense. Rom. ix. 25. Yet the Israelites are here also assured of their return from captivity. C.

VER. 11. *Head;* Christ, (Ch.) the head of all the faithful, (W.) consisting both of Jews and of Gentiles. Israel and Juda returned under Zerobabel, &c. C.—The prophets blend present and future transactions together. S. Jer. in chap. iii. —*Jezrahel.* That is, of the seed of God; for Jezrahel signifies the seed of God. Ch.—*For* may also be rendered, “when or though.”

CHAP. II. VER. 1. *Brethren, &c.* Or, *call your brethren, My people; and your sister, Her that hath obtained mercy.* This is connected with the latter end of the foregoing chapter, and relates to the converts of Israel. Ch.—I seemed to have abandoned them at *the great day of carnage* (H.); but I will still receive (C.) this portion of my people, as well as Juda. H.

VER. 2. *Your mother:* the synagogue. Ch.—He addresses Juda, (ver. 11, 15,) or all God’s people. Chap. i. 11.

VER. 3. *Drought.* In Egypt the people were plunged into idolatry, and oppressed. C.

VER. 4. *Fornications.* They imitate their parents. H.—I will not spare them, as I did some in the wilderness. S. Jer.

VER. 5. *Lovers:* idols, and foreign nations. Eze. xvi. 15, 33.

VER. 6. *Paths.* The aid which she sought from foreigners shall prove vain. C.—It is often an effect of mercy, when our wicked plans miscarry. S. Jer.

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first husband: because it was better with me then than now.

8 And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

9 Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liberty my wool, and my flax, which covered her disgrace.

10 And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

11 And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

12 And I will destroy her vines, and fig-trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest, and the beasts of the field shall devour her.

13 And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her ear-rings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

14 Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

15 And I will give her vine-dressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

16 And it shall be in that day, saith the Lord: *That she shall call me: My husband, and she shall call me no more Baali.*

17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

18 And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

19 And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

20 And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

VER. 8. *Baal;* or they formed idols.

VER. 9. *Season.* When the harvest is ripe, the loss is more afflicting. God withdraws what proves an occasion of sin.—*Liberty.* The creature serves unwillingly. Rom. viii. 21.

VER. 13. *Ear.* Heb. “nose-rings,” or ornaments hanging from the nose. C.

VER. 14. *I will allure her, &c.* After all her disloyalties, I will still allure her by my grace, &c., and send her vine-dressers, viz. the apostles, originally her own children, who shall open to her the gates of hope; as heretofore, at her coming into the land of promise, she had all good success after she had satisfied the Divine justice by the execution of Achan, in the valley of Achor. Jos. vii. Ch.—Sept. “I will seduce or make her stray:” πλανω. II.

VER. 15. *Vine.* Heb. “vineyards thera,” (C.) or “from,” &c. H.—*Achor.* The environs of Jericho were very enchanting. Isa. lxv. 10.—*Sing* is better than Sept. “shall be humbled.” Heb. “shall answer,” as people singing alternately. C.

VER. 16. *My husband.* In Heb. *Ishi*.—*Baali*; my lord. The meaning of this verse is: that, whereas *Ishi* and *Baali* were used indifferently in those days by wives speaking to their husbands, the synagogue, whom God was pleased to consider as his spouse, should call him only *Ishi*, and abstain from the name of *Baali*, because of its affinity with the name of the idol *Baal*. Ch.

VER. 17. *Baalim.* It is the plural number of *Baal*; for there were divers idols of *Baal*. Ch.

VER. 19. *I will espouse thee, &c.* This relates to the happy espousals of Christ with his Church, which shall never be dissolved. Ch.

VER. 20. *Faith,* the root of all virtues. We shall be true to each other. This has been realized only in the Church of Christ. C.

21 And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

22 And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrabel.

23 And I will sow her unto me in the earth, and I will have mercy on her that is without mercy.

24 *And I will say to that which is not my people: Thou art my people: and they shall say: Thou art my God.

CHAP. III.

The prophet is again commanded to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.

AND the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

2 And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

3 And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

4 For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

5 *And after this the children of Israel shall return, and shall seek the Lord, their God, and David, their king: and they shall fear the Lord, and his goodness, in the last days.

CHAP. IV.

God's judgment against the sins of Israel. Juda is warned not to follow their example.

HEAR the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

2 Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

* Rom. ix. 25; 1 Pet. ii. 10.

VER. 21. *Hear the heavens, &c.* All shall conspire in favour of the Church, which in the following verse is called *Jezrabel*, that is, *the seed of God*. Ch.—Harmony shall subsist between all the parts of the universe. The earth shall receive rain, &c. This happiness was enjoyed in figure by the Jews, after their return, and in reality by Christians. Theod.

VER. 22. *Jezrabel.* This most fruitful valley shall again be covered with abundant crops. The whole nation of the Jews shall be happy. C.

VER. 24. *That which is not my people, &c.* This relates to the conversion of the Gentiles. (Ch.) as the apostles explain it. 1 Pet. ii. 10; Rom. ix. W.

CHAP. III. VER. 1. *Woman.* This second woman denotes the penitent Israel, yet not quite reconciled. The people in captivity are separated both from her idols and from God, though the latter still retains an affection for them. Osee does not marry this woman, but gives his word. We must not urge the parable too far. He acts as a figure of the Lord, who has received an outrage. C.

VER. 2. *Core.* Sept. “gomer of barley, and for a nebel of wine.” The woman must consequently have been of very mean condition. In the East wives are still, even among Christians, purchased according to their rank, often without being seen or consulted. The parents give part of the price to the bride. C.

VER. 3. *Man's.* After the person was espoused, any infidelity was punished as if she had been married. It does not appear that Osee took this woman to wife. C.—But he signified that the people must wait for God, in captivity. Theod. Sanct. 55.

VER. 4. *Altar.* Heb. “statue;” *motse* instead of *mozbe*, as (H.) others agree with S. Jerom, and there seems to have been no variation in his time.—*Theraphim.* Images or representations, (Ch.) either good or bad. As the other things mentioned were good, such lawful images as were used in the temple must be meant. 3 Kings vii. 30. W.—S. Jerom explains it of cherubim. Sept. “altar, priesthood, and manifestations (*Urim*, &c.) being wanting.” H.

VER. 5. *David, their king.* That is, Christ, who is of the house of David. Ch.—After the captivity, the Jews submit to Zorobabel. Yet this only foreshadowed a more sincere conversion to Jesus Christ. In fact, the house of David never re-

3 Therefore shall the land mourn, and every one that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

4 But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

5 And thou shalt fall to-day, and the prophet also shall fall with thee: in the night I have made thy mother to be silent.

6 My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

7 According to the multitude of them, so have they sinned against me: I will change their glory into shame.

8 They shall eat the sins of my people, and shall lift up their souls to their iniquity.

9 *And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

10 And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing *his law*.

11 Fornication, and wine, and drunkenness, take away the understanding.

12 My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

13 They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine-tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

14 I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when

* Eze. xxxiv. 23.—* Isa. xxiv. 2.

gained the throne, (C.) and it is not clear that Zorobabel had any authority over the people. H.—Christ is the literal object of this prediction. C.

CHAP. IV. VER. 1. *Israel.* They are chiefly addressed, (Chal. S. Jer. C.) or what follows to ver. 16, regards all. W.—*Judgment.* Heb. “a trial.”—*Mercy* The want of humanity and of practical knowledge is urged. C.

VER. 2. *Together.* The waters shall be dried up, or infected. C.

VER. 4. *Judge, &c.* As if he would say. It is in vain to strive with them, or reprove them, they are so obstinate in evil. Ch.

VER. 5. *Prophet, both true and false.*—*Night of tribulation.* Heb. and Sept “I have compared thy mother to the night.”

VER. 6. *Silent.* Sept. “like those who had,” &c.—*Knowledge.* Jeroboam I had appointed unlawful priests, and some of the house of Aaron went over to him, and were excluded from officiating at Jerusalem after the captivity. 1 Kings xii. 31; Eze. xliv. 10.

VER. 7. *Me.* A father rejoices in a numerous offspring. But my people take occasion to offend me the more they increase. C.

VER. 8. *Sins; victims.* W.—*Iniquity;* or “they seek for support in their propitiatory offerings,” and lull the people asleep in their sins. The priests of the golden calf imitated the sacred rites of Moses.

VER. 9. *Priest.* They are equally dissolute, and shall meet the like punishment.—*Devices, or thoughts.* C.

VER. 10. *Ceased.* Heb. “increased.” They have no children living. C.—Sept. “let them not succeed.”

VER. 11. *Understanding.* Lit. “heart.” H.

VER. 12. *Staff.* It was customary to use this mode of divination, (Eze. xx. 21,) and likewise incense.

VER. 13. *Oak.* These terms are variously rendered, as the trees and stones mentioned in Scripture will probably never be ascertained.

VER. 14. *Visit.* This is the most dreadful of God's judgments. He permits those who offend him to receive discontent from their own families.

they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

15 If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

16 For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.

17 Ephraim is a partaker with idols, let him alone.

18 Their banquet is separated, they have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

19 The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

CHAP. V.

God's threats against the priests, the people, and princes of Israel, for their idolatry.

HEAR ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over, and a net spread upon Thabor.

2 And you have turned aside victims into the depth: and I am the teacher of them all.

3 I know Ephraim, and Israel is not hid from me: for now Ephraim hath committed fornication, Israel is defiled.

4 They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

5 And the pride of Israel shall answer in his face: and Israel and Ephraim shall fall in their iniquity, Juda also shall fall with them.

6 With their flocks, and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

7 They have transgressed against the Lord, for they have begotten children that are strangers: now shall a month devour them with their portions.

VER. 15. *Offend.* It was more culpable for Juda to commit idolatry (as they had the temple, &c. of the true God) than for Israel, whom Jeroboam hindered from going to Jerusalem, after he had set up his golden calves. W.—*Galgal* and *Bethaven*. Places where idols were worshipped. Bethel, which signifies *the house of God*, is called by the prophet Bethaven, that is, *the house of vanity*, from Jeroboam's golden calf which was worshipped there. Ch.—*Lord*. Profane not this sacred name by giving it to idols. Theod. Use not this expression, since you do not worship me. S. Jer.

VER. 16. *Wanton.* Sept. "stung," or rendered furious. Thus Israel gives way to ungovernable passions. The people shall be led into captivity, and have room to range about.

VER. 17. *Partaker.* Heb. "tied to abominations."—*Alone.* His case is desperate. C.—Sept. "he has placed stumbling-blocks for himself." H.

VER. 18. *Separated* from that allowed to God's people. Deut. xii. 12. Heb. "insipid," or spoiled. Chal. "their princes have sought after banquets." Sept. "He has provoked (surpassed) the Chanaanites." These two have not read as we do.

CHAP. V. VER. 1. O priests. What is said of *priests* in this prophecy, is chiefly understood of the priests of the kingdom of Israel; who were not true priests of the race of Aaron, but served the calves at Bethel and Dan. Ch.—They had the name of priests, and pretended to act as such. 3 Kings xii. W.—There were some apostates among them. Chap. iv. 6. But they lost all authority.—*To them.* Lit. "to the watch:" *speculationi*. Heb. "at Maspha," (H.) in Galaad, where a profane altar was erected. Chap. vi. 8. C.

VER. 2. *Depth*, or pits of fire, where victims were sometimes thrown. Iphigen. Grot.

VER. 5. *Answer.* Sept. "be humbled." It appears openly, so as to deserve condemnation. H.

VER. 6. *Them.* He will receive their victims no longer. Isa. i. 11. C.—In

8 Blow ye the cornet in Gabaa, the trumpet in Rama howl ye in Bethaven, behind thy back, O Benjamin.

9 Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shown that which shall surely be.

10 The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

11 Ephraim is under oppression, and broken in judgment: because he began to go after filthiness.

12 And I will be like a moth to Ephraim: and like rottenness to the house of Juda.

13 And Ephraim saw his sickness, and Juda his band: and Ephraim went to the Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

14 For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

15 I will go and return to my place: until you are consumed, and seek my face.

CHAP. VI.

Affliction shall be a means to bring many to Christ: a complaint of the unrighteousness of the Jews. God loves mercy more than sacrifice.

IN their affliction they will rise early to me: Come, and let us return to the Lord:

2 For he hath taken us, and he will heal us: he will strike, and he will cure us.

3 *He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

4 What shall I do to thee, O Ephraim? what shall I do to thee, O Juda? your mercy is as a morning cloud, and as the dew that goeth away in the morning.

5 For this reason have I hewed *them* by the prophets:

* 1 Cor. xv. 4.

rain do they expect to escape by this appearance of sanctity, while they continue in sin. H.

VER. 7. *Strangers.* That is, aliens from God: and therefore they are threatened with speedy destruction. Ch.—Their offspring is rebellious, and deserves no longer to be called my people. Chap. i. 9.—*Mouth.* Every month the Assyrians shall come upon them (Chal. S. Jer.); or, in the space of one month, they shall perish. C.—Sept. "the mildew shall eat them and their portions." H.

VER. 10. *Bound.* This was a capital crime, under Numa, and forbidden, Deut. xix. 14. C.—Juda hoped to seize what was abandoned. S. Jer.—They defered doing penance, and removed the boundaries set by their fathers, (Theod. C.) the virtuous patriarchs, whom they would not imitate.

VER. 13. *Avenging.* Heb. and Sept. *Jarib*, (S. Jer.,) which some explain of the king of Egypt; others understand the Assyrian (chap. x. 6); while most suppose that Ephraim applied to Phul, and Juda sent to a protecting king, Theglathphalassar. 4 Kings xvi. 7, and xvii. 4. C.

VER. 15. *Place;* to heaven. I will abandon my temple. C.—*Face:* "they will seek the absent." S. Jer.

CHAP. VI. VER. 1. Early, or in haste. All the people will repent. C.

VER. 3. *Third.* In a short time the Lord will easily set us free. But the prophet refers more directly to the resurrection of the faithful, and of Christ. Eph. ii. 5, and 1 Cor. xv. 4. C.—S. Paul mentions the third day according to the *Scriptures*, which no where else so clearly specify it. W. See S. Jer. S. Cyp. Sanct. 9.

VER. 4. *Mercy.* Heb. *esod*, (H.) "piety," &c., (Grot.,) whence the word *Assidens* is derived. 1 Mac. ii. 42. The captives flattered themselves, that as soon as they began to entertain sentiments of repentance, God would relieve them. But he answers, that their virtue is inconstant, and that they must suffer in proportion to their crimes.

VER. 5. *Mouth.* I have ordered my prophets to denounce death unto them,

I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

6 *For I desire mercy, and not sacrifice: and the knowledge of God more than holocausts.

7 But they, like Adam, have transgressed the covenant, here have they dealt treacherously against me.

8 Galaad is a city of workers of idols, supplanted with blood.

9 And like the jaws of highway robbers, they conspire with the priests, who murder in the way those that pass out of Sichem: for they have wrought wickedness.

10 I have seen a horrible thing in the house of Israel, the fornications of Ephraim there: Israel is defiled.

11 And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

CHAP. VII.

The manifold sins of Israel, and of their kings, hinder the Lord from healing them

WHEN I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

2 And lest they may say in their hearts, that I remember all their wickedness. their own devices now have beset them about, they have been done before my face.

3 They have made the king glad with their wickedness: and the princes with their lies.

4 They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

5 The day of our king, the princes began to be mad with wine: he stretched out his hand with scorers.

6 Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

* 1 Kings xv. 22; Ecccl. iv. 17; Matt. ix. 38, and xii. 17.

and to treat them roughly, like a piece of marble designed for a statue. Sept., &c. "I have slain thy prophets," &c., by Elias, Jehu, &c. The former sense preferable.—*Thy judgments*, or condemnation. C

VER. 6. *Mercy*: sincere piety Ver. 4.—*Sacrifice*. They had offered many. Chap. v. & C. —"My victims are the salvation of the faithful, and the conversion of sinners." S. Jer. —*Knowledge*, of a practical nature, which was deficient. Chap. iv. 6, and vi. 4. C.

VER. 7. *Adam*. A compact was made with him, that if he continued faithful or otherwise, his posterity should be born in original justice or sin. H.—He transgressed, and was expelled from paradise, as the Jews were from their land. Sept. "like a man." like any who had not been so highly favoured with the law, &c. C. *Adam* means "a man," and sometimes it would be as well rendered in this sense. H.

VER. 8. *Supplanted with blood*. That is, undermined and brought to ruin for shedding of blood; and, as it is signified in the following verse, for *conspiring with the priests*, (of Bethel,) like robbers, to *murder in the way such as passed out of Sichem* to go towards the temple of Jerusalem. Or else *supplanted with blood* signifies, flowing in such manner with blood, as to suffer none to walk there without inbruising the *soles* of their feet in blood. Ch.

VER. 9. *Robbers*. Jephete had infested those parts, and the country was noted for murders; whence more cities of refuge were appointed in it. Judg. xi. and Jos. xx. 8. The prophet alludes to what had been said to Gad. Gen. xlvi. 19.

VER. 11. *Harvest*. This implies punishment or felicity. The turn of Juda shall come, and he shall be chastised; but after the captivity, he shall enjoy plenty. Chap. ii. 15; Isa. ix. 3. C.

CHAP. VII. VER. 1. *Israel*. God divided the kingdom, that by this chasmisement the people might be converted. But Jeroboam set up calves, and caused them to grow worse. W.

VER. 3. *Glad*, &c. To please Jeroboam and their other kings, they have given themselves up to the worship of idols, which are mere falsehood and lies. H. We do not find one good king of Israel. C.—But Jeroboam principally caused Israel to sin. H.

VER. 5. *Princes*. The chief men joined in the schism and idolatry. W.—

7 They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

8 Ephraim himself is mixed among the nations. Ephraim is become as bread baked under the ashes, that is not turned.

9 Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

10 And the pride of Israel shall be humbled before his face: and they have not returned to the Lord, their God, nor have they sought him in all these.

11 And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

12 And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

13 Woe to them, for they have departed from me: they shall be wasted, because they have transgressed against me: and I redeemed them: and they have spoken lies against me.

14 And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

15 And I have chastised them, and strengthened their arms: and they have imagined evil against me.

16 They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

CHAP. VIII.

The Israelites are threatened with destruction for their impiety and idolatry.

LET there be a trumpet in thy throat, like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

Mad, with drinking at the king's coronation, or at his coming to the crown. C.—*Scorners*. Sept. "pestilent people," who turn religion and piety to ridicule. Instead of repressing them, the king admits them to favour.

VER. 6. *Them*. Jeroboam seduces the subjects of the house of David, by indulging the passions of the great and small. He may then sleep; the poison gains ground. C.—But soon his own family will feel the direful effects of his policy. H.

VER. 7. *Judges*, or rulers. Idolatry proved fatal to all. Ver. 3.

VER. 8. *Mixed*, like oil and flour. Heb.—*Ashes*. Thin cakes (C.) of this kind are used by the poor in Spain, (Sanct.) and by the Arabs. Thevenot. Levant. 32.—*Turned*. There was no time allowed by the enemy, who came and took the Israelites away. C.

VER. 9. *Strangers*: kings of Assyria, Damascus, &c.

VER. 10. *Humbled*. Heb. "answer." Chap. v. 5. Pride is visible on his face, though he be so much reduced. C.

VER. 11. *Decoyed*. Heb. "stupid." Chap. iv. 11. The dove is the only bird which is not grieved at the loss of its young. S. Jer.—It returns to the same nest, though repeatedly robbed, forgetting past dangers. Theod.—Thus Israel is not reclaimed, though idolatry has so often proved its ruin.—*Egypt*. Jeroboam had retired thither, and at his return brought about a division of the kingdom. 3 Kings xi. 40. Osee, the last king, applied to Sua, and thus provoked the Assyrians to destroy the kingdom. They pretended that it was tributary to them, after Phul had been invited to assist Manahem for a thousand talents. 4 Kings xv. 19, and xvi. 4. Thus was a worldly policy confounded.

VER. 14. *Thought*: "rummated." H.—Heb. "assembled, or been afraid" Sept. "they were cut," (C.) in honour of idols, hoping to avert the famine. S. Cyr.

VER. 15. *Arms*. I gave them my laws and power to resist the enemy. M

VER. 16. *Returned*, imitating Apis, the folly of Egypt. They have repeatedly followed idols in Egypt, and in the desert, under Jeroboam, Achab, Jehu, &c.

CHAP. VIII. VER. 1. *Eagle*. It makes a noise like a trumpet. Pliny, x. 3.—Osee denounces judgments on the house of Israel, which, though schismatics, was not entirely abandoned by the Lord.

2 They shall call upon me: O my God, we, Israel, know thee.

3 Israel hath cast off the thing that is good, the enemy shall pursue him.

4 They have reigned, but not by me: they have been princes, and I knew not: of their silver and their gold they made idols to themselves, that they might perish.

5 Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

6 For itself also is *the invention* of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

7 For they shall sow wind, and reap a whirlwind: there is no standing stalk in it, the bud shall yield no meal: and if it should yield, strangers shall eat it.

8 Israel is swallowed up: now is he become among the nations like an unclean vessel.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

10 But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

11 Because Ephraim hath made many altars to sin: altars are become to him unto sin.

12 I shall write to him my manifold laws, which have been accounted as foreign.

13 They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

14 And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

CHAP. IX.

The distress and captivity of Israel for their sins and idolatry.

VER. 9. *Him.* Sept. "they have pursued the enemy." But the former sense is better. H.—The Assyrian prevailed. S. Jer.—They carried Israel n to captivity, before Juda. Ver. 9. W.

VER. 4. *They.* Jeroboam and Jehu were assured by the prophets that they should reign, yet this was not a sanction of their right. God condemned their ambition and wicked conduct. The successors of Zacharias had still less pretensions to the throne. God permits such things. The people had not consulted him in these changes. C.

VER. 5. *Calf.* The idol is broken in pieces, and carried away by the victorious enemy. Thus does the vanity of such gods appear. Their captivity is therefore often foretold. Jer. xiii. 12

VER. 6. *Israel.* This enhances the crime. Can a people so highly favoured adore the work of an *artist*!—*webs*, such as appear on a fine day in autumn. S. Jerom's master suggested that this was the sense. Interpreters vary. C

VER. 7. *Whirlwind.* They shall be punished for their folly, nor shall they reap any advantage from idols. *In it, or in Israel.* The seed which I have sown yields no fruit. If any come up, the mildew destroys it. Yea, though any should come to perfection, which is impossible, it should be given to strangers. My people perform no acts of religion; or at least they render them useless, by adoring idols. C.

VER. 8. *Vessel.* The nations around despised them, after they had applied to the Assyrians, who were looked upon as enemies of all independent states.

VER. 10. *Princes.* Heb. "king of kings." This proud title was afterwards taken by the monarchs of Babylon and of Persia. Israel shall cease to pay taxes, having nothing left. They shall cease to be a people. C. Sept. "I will receive them, and they shall cease a little to enoint a king and princes." H.—They had none during the captivity, as they would not consult God before in their appointment. Ver. 4.

VER. 12. *Foreign.* Shall I give them laws again to despise? Sept. "I shall write down their number." It will be an easy task, they shall be so diminished. "His laws," &c., (C.) or, "I will describe to him a multitude and his regulator: The belied altars have been deemed foreign." S. Jerom's and G. abs. edit. H.

R EJOICE not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the wine shall deceive them.

3 They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

4 They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

5 What will you do in the solemn day, in the day of the feast of the Lord?

6 For behold they are gone, because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

7 The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

8 The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

9 They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

10 I found Israel like grapes in the desert: I saw their fathers like the first-fruits of the fig-tree in the top thereof: but they went in to Beelphegor, and alienated themselves to that confusion, and became abominable, as those things were, which they loved.

11 As for Ephraim, their glory hath flown away, like a bird from the birth, and from the womb, and from the conception.

* Judg. xix. 25.

VER. 13. *Egypt*, to escape the Assyrian. Chap. ix. 3. C.—They have imitated the Egyptian idols. S. Jer.—Osse had applied to their king for aid. 4 Kings xvii. 4.

VER. 14. *Temples, or "palaces."* C.—*Cities.* The two tribes, witnessing the calamities of their brethren, will not avoid a similar conduct, but trust in their fortifications. W.—*Fire of war destroys both kingdoms.*—*Thereof.* Sept. of S. Jerom adds, "and among the Assyrians they have eaten unclean things," which may be taken from chap. x. 3. H.—It is not found in the present Heb. or Gr. copies. C.

CHAP. IX. VER. 1. *Present,* or "present." The kings took the tithe. 1 Kings v. 1. 15 Other infidel nations rejoice in their wealth. Israel ought not to do so: and, in punishment of idolatry, it shall be despoiled. After Jeroboam II all went to ruin.

VER. 2. *Devise.* The grapes shall yield no wine. C.

VER. 3. *Egypt*, through distress. Chap. viii. 13. S. Jer. ver. 8. W.—Sun afforded no protection, and the country proved a grave to those who retired thither.

Unclean. The people observed these prescriptions, though they neglected the more important duties. Only some pious souls, like Tobias, Daniel, &c., restrained from such meat in exile. C.

VER. 4. *Wine.* They shall be at a distance from the temple, and in a country where the wine will not be deemed pure.—*Sacrifices.* The Israelites had long neglected to offer any in the temple, (H.) though they had no hindrance. In exile, the fruits, &c. were all accounted unclean, like meats used in mourning, (C) which defiled those who partook of them. Doubt. xxvi. 14; Num. xix. 11.

VER. 5. *Lord,* when he shall punish, you Isa. xxxv. v. 6. H.

VER. 6. *Gather* into the grave. Yet some shall escape. Chap. xi. 11.—*Silver,* which they have buried at the approach of the enemy, hoping to recover it when they should depart.—*Bur.* L. sh. "thorns." C.

VER. 7. *Mad.* Israel shall promise itself al. prosperity, not being inspired by God, but full of madness. W.

VER. 8. *My God.* I am such; but the false prophets strive to secure you. C.—Jeroboam ought to have restrained the people, and he did the reverse, setting up a calf at Bethel, which proved more ruinous than the crime of Gabaa, (Judg. xix. 1) or the election of Saul.

VER. 10. *Top.* These are the best. H.—The patriarchs were pleasing to God

12 And though they should bring up their children, I will make them without children among men : yea, and woe to them, when I shall depart from them.

13 Ephraim, as I saw, was a Tyre, founded in beauty : and Ephraim shall bring out his children to the murderer.

14 Give them, O Lord. What wilt thou give them ? Give them a womb without children, and dry breasts.

15 *All their wickedness is in Galgal, for there I hated them : for the wickedness of their devices I will cast them forth out of my house : I will love them no more, all their princes are revolters.

16 Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

17 My God will cast them away, because they hearkened not to him : and they shall be wanderers among the nations.

CHAP. X.

After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.

ISRAEL, a vine full of branches, the fruit is agreeable to it : according to the multitude of his fruit, he hath multiplied altars, according to the plenty of his land, he hath abounded with idols.

2 Their heart is divided, now they shall perish : he shall break down their idols, he shall destroy their altars.

3 For now they shall say : We have no king : because we fear not the Lord : and what shall a king do to us ?

4 You speak words of an unprofitable vision, and you shall make covenant : and judgment shall spring up as bitterness in the furrows of the field.

5 The inhabitants of Samaria have worshipped the king of Bethaven : for the people thereof have mourned over it, and the wardens of its temple, *that rejoiced over it in its glory, because it is departed from it.*

* 1 Kings viii. 5.—Isa. ii. 19. Luke xxiii. 30; Apoc. vi. 16.

VER. 12. *When.* Sept., Th. "my flesh is taken from them," which Theoret, Lyran, &c. explain of the incarnation ; but Aquila, &c. agree with the vulg., which is more natural. C.

VER. 13. *Tyre.* The kingdom of Israel was no less proud. Eze. xxvi. W.—It was in the highest prosperity under Jeroboam II. Osee saw this and the subsequent overthrow. Tyre was a most populous and wealthy city. C.—Other interpreters have, "a rock ;" Sept. "a prey." The latter read *d* for *r.* S. Jer. A.—The Vulg. seems best. C.—*Tur* denotes "Tyre and a rock." H.

VER. 14. *Children,* as they have exposed them to the fury of the Assyrians, C.) or to their idols. Drus.—The prophet appears to demand vengeance through zeal ; but it is only a prediction. C.

VER. 15. *Galgal* : "heaped together." H.—When they erected profane altars here, I could spare them no longer. C.—*No more*, so as to suffer them to pass unpunished. H.—He afterwards restored them to favour. Chap. i. 10, and ii. 14. C.—At Galgal they rejected the Lord's spiritual and temporal dominion. M.

VER. 16. *Dried up.* They are compared to a vine. Chap. x. 1. C.

CHAP. X. VER. 1. *Branches.* Sept. "Wood." Sym. "This is all : it yields no fruit. Prot. "empty." H.—Heb. "plucked." The grapes are taken away, as the Israelites were ; though they boasted of their numbers. Chap. ix. 16. They are often compared to a vine, the symbol of fecundity. Isa. v. 9; Psal. cxvii. 8. C.—The greater benefits of God enhanced their ingratitude. W.—On every noted hill (H.) profane altars were erected.

VER. 2. *Divided* between the Lord and idols. 3 Kings xviii. 21. C.

VER. 3. *No king* in captivity ; or they give this title to the golden calf. Manahem had destroyed one, so that they could not but see its vanity. The neighbouring nations looked upon their idols as their kings.

VER. 4. *Covenant* with Phul, who seeks only your destruction. 4 Kings xv. 10. C.—*Bitterness.* Heb. "pison," (H.) or a bitter herb. C.

VER. 5. *The king of Bethaven.* The golden calves of Jeroboam, (Ch.) one of which (H.) was set up at Bethel. W.—*Rejoiced.* If (C.) we substitute *ē* for *g*, *ē* *gānū*, (H.) we may give a good sense to the Heb. "The people shouting, or *ē* *gānū*, (*hamarim*,) have been in sorrow, because their glory is taken from them" as the idol is called. Psal. c. 20. C.

6 For itself also is carried into Assyria, a present to the avenging king : shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

7 Samaria hath made her king to pass as froth upon the face of the water.

8 And the high places of the idol, the sin of Israel, shall be destroyed : the bur and the thistle shall grow up over their altars ; and they shall say to the mountains : "Cover us ; and to the hills : Fall upon us.

9 *From the days of Gabaa, Israel hath sinned, there they stood : the battle in Gabaa against the children of iniquity shall not overtake them.

10 According to my desire, I will chastise them : and the nation shall be gathered together against them, when they shall be chastised for their two iniquities.

11 Ephraim is a heifer taught to love, to tread out corn, but I passed over upon the beauty of her neck : I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

12 *Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground : but the time to seek the Lord is, when he shall come that shall teach you justice.

13 You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying : because thou hast trusted in thy ways, in the multitude of thy strong ones.

14 A tumult shall arise among thy people : and all thy fortresses shall be destroyed, as *Salmana* was destroyed by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

15 So hath Bethel done to you, because of the evil of your iniquities.

CHAP. XI.

God proceeds in threatening Israel for their ingratitude ; yet he will not utterly destroy them.

* Judg. xx. 1.—4 Jer. iv. 3.—Judg. viii. 12.

VER. 6. *Itself also is carried, &c.* One of the golden calves was given by king Manahem to Phul, king of the Assyrians, to engage him to stand by him. Ch.—*Avenging.* Chap. v. 13.—*Will, or expectation of aid.* C.

VER. 8. *Us,* as the Jews would do at the last siege, and sinners before the day of judgment. Luke xxiii. 30; Apoc. vi. 16. Too happy, if they could by a speedy death escape eternal torments ! C.

VER. 9. *Gabaa.* Sept. "high places ;" or he alludes to the brutality of the citizens. Judg. xx. 13.—*Stood.* Those of Gabaa were speedily punished by the other tribes. Now, all are perverse. At that time one tribe was guilty, and yet some were spared ; but all Israel shall be now led into captivity. C.

VER. 10. *Their two iniquities.* Their two calves (Ch.) ; or because they have abandoned God, and followed idols. Jer. ii. 13.

VER. 11. *Neck.* I will confine her to harder labour. While the oxen tread out corn, they may eat. Deut. xxv. 4.— *Himself.* Juda shall be chastised after the ten tribes ; so that none of my people shall escape.

VER. 12. *Mouth.* Heb. "in proportion to (C.) your piety." Sept. "gather a vintage of the fruit of life." H.—*Ground.* Reform your conduct. C.—*Justice,* when Christ shall appear, the source of all our grace and justice. S. Jer., &c. C.

VER. 13. *Ploughed.* Sept. "Why have you concealed impurity," refusing to confess ? H.—*Iniquity, or punishment—Lying.* Your hopes are frustrated, and no fruit is seen. C.—*Ways :* idols. S. Jer.

VER. 14. *Tumult.* Heb. *ssauim* ; the din of war, (H.) or cry of soldiers. C.—*Salmana*, king of the Madianites, was destroyed by the house ; that is, by the followers of him that judgeth Baal, that is, of Gideon, who threw down the altar of Baal, and was therefore called Jeroboam. See Judg. vi., and viii. Ch.—*On him.* Sept. Rom. "of Jeroboam." But S. Jer., &c. have, *Jerobaal*. Theodoret, "in the house of Arbeal." Heb. "as Salmana ruined the house of Arbeal."

VER. 15. *Bethel.* This place, defiled by an idol, shall be the scene of your misery. Sept. "So I will treat you, O house of Israel," (H.) which is not in Heb., (S. Jer.,) but seems as good. H.

CHAP. XI. VER. 1. *Away.* The last kings of Israel lived in the midst of troubles. H.—Osee, though one of the best, brought ruin on the nation. C.—*Son : Israel.* But as the calling of Israel out of Egypt was a figure of the calling

AS the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and ¹I loved him: and I called my son out of Egypt.

2 As they called them, they went away from before their face: they offered victims to Baalim, and sacrificed to idols.

3 And I was like a foster-father to Ephraim, I carried them in my arms: and they knew not that I healed them.

4 I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him, that he might eat.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

6 The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

7 And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

8 How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? ¹how shall I make thee as Adama, shall I set thee as Seboim? my heart is turned within me, my repentance is stirred up.

9 I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

10 They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

11 And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

12 Ephraim hath compassed me about with denials,

¹ Matt. ii. 15. ² Gen. xix. 24.

of Christ from thence; therefore this text is also applicable to Christ, as we learn from S. Matt. ii. 15. Ch. This is literally spoken of Israel, (styled God's son, Exod. iv. 28,) and mystically, (W., though no less (H.) truly, of Jesus Christ, as the inspired evangelist shows. W.)

VER. 2. *They called* viz. Moses and Aaron called; but they went away after their gods, and would not hear. Ch. — Sept. "As I called them back, (or repeatedly; *perpetually*. Græc. has, 'he called,' meaning any of God's ministers.) so they rushed away from my presence." H. — This sense appears preferable to the Bed. C.

VER. 3. *Healed them* My laws were designed to counteract idolatry. H. — I treated them with the utmost tenderness. Duet. i. 31, and xxxii. 11.

VER. 4. *Adama*. I placed my people in a sort of paradise, (C.) like the first man; and as they have sinned, they stand off accordingly. Rashi. H. — But Sept., &c. render "of a man" They shall be treated like the rest. C. — Grace draws man by sweet means. His free-will is not destroyed, nor is he impelled, like beasts, by force or fear, (W.) though the latter is often used for the most salutary purposes. — *Love*, or muzzle, which prevents them from eating. H. — I furnish them with manna. Can it be suspected that I wish to oppress them? C.

VER. 5. *Egypt* Many went, contrary to this prohibition. H. — Yet they did not prosper, as they expected.

VER. 6. *Heads*. Heb. "councillors." Civil war desolated the kingdom, and made way for the Assyrians. Sept. "they are devoured on account of their projects." C.

VER. 7. *Off*, for a long time, and indeed Israel never recovered its former state after the captivity. H. — Then they became more docile.

VER. 8. *Aanum* &c. *Azoma* and *Seboim* were two cities in the neighbourhood of Sodom, and underwent the like destruction. Ch.

VER. 9. *Not man*. I am not actuated by the spirit of revenge, nor do I fear lest my enemy escape. C. — I punish in order to recompense, (S. ver., and remove eternal vengeance only for those who die in penitent — *Holy ones*. If there be no just man in Israel, I will spare the nation (Gen. xviii. 32); or there are some just, like Job as, and therefore a part shall be reserved; or, (C.) I am the just God. S. ver.

VER. 10. *Lion*. His power is most terrible, and his commands must be obeyed. C. — All nations shall permit the return of Israel. H.

and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

CHAP. XII.

Israel is reproved for sin. God's favours to them.
EPHRAIM feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

2 Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob; he will render to him according to his ways, and according to his devices.

3 *In the womb he supplanted his brother: and by his strength he had success with an angel.*

4 And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

5 Even the Lord God of hosts, the Lord is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

7 *He is like Chanaan, there is a deceitful balance in his hand, he hath loved oppression.*

8 And Ephraim said: But yet I am become rich, I have found me an idol: all my labours shall not find me the iniquity that I have committed.

9 And I that am the Lord, thy God, from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

10 And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

11 If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

¹ Gen. xxv. 25, and xxxii. 24.

VER. 12. *Denials*; refusing to adhere to my worship. H. — They wished to unite it with that of idols. 3 Kings xviii. C. — *Saints*. The priests and temple are preserved in Juda. Ezechias brought the people to serve God faithfully, when Israel was led captive. Sept. "the house of Israel and Juda with impurity. Now God hath known them to *angry*, and it shall be called the holy people of God." Thus both kingdoms were criminal, and God exercised his mercy towards both. H.

CHAP. XII. VER. 1. *On*. Lit. the wind. H. — *so trust in men as no leav* — *vain*. W. — Sept. "Ephraim is an evil spirit," &c. *that* Heb. "eastern or burning wind." H. — Manahem attempted to engage Egypt on his side, but he was frustrated in his hopes. 4 Kings xv. & Jer., as Osee was likewise, to which king the sense conducts us better. Chap. xiii. 15. — *Oil*. That of Palestine was very excellent. Eze. xxvi. 17.

VER. 2. *Judgment*. Heb. "trial" What follows refers to all the people, whose impurity is contrasted with Jacob's virtue.

VER. 3. *Brother Esau*, thus foreshowing what would happen. Gen. xxv.

VER. 4. *Wept*. Sept. "they wept, and besought me." Other interpreters agree with the Vulg. — Lethaven was the name of Bethel, among the pious Jews in the days of Osee. H.

VER. 5. *Memorial*, and the object of worship, or this great Jehovah spoke to Jacob.

VER. 7. *Chanaan*. The Phœnicians were so called, and all merchants. He is styled Babylon.

VER. 8. *Isol*. Heb. *iso*, "vanity" Riches are vain, and lead to idolatry, when people place their affections in them. Matt. x. 24, 1 Cor. vi. 20 — *Ca* — *putted*. I am conscious of no injustice. C. — *Y* — *the* — *ai* — *and* — *the* — *ful* — *law* — *and* his judgment is equally severe. II.

VER. 9. *Egypt*. At ¹ — *the* — *co* — *nt* — *between* God and Israel was chiefly ratified. The former agreed not to perform the conditions, but the latter repaid him with ingratitude.

VER. 10. *Prophets*. They have represented me as it were under various forms, that you cannot plead ignorance. The prophets prefigured Christ, the end of the law, &c. C.

VER. 11. *Idol*. That is, if Galaad, with all its idols and sacrifices, be like a mere nullity, being brought to nothing by *languor* & *lassitude*, how am I to expect that the *one* *best* *prized* in *Israel* shall best my service to the true & th

12 *Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

13 *But the Lord, by a prophet, brought Israel out of Egypt: and he was preserved by a prophet.

14 Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

CHAP. XIII.

The judgments of God upon Israel for their sins. Christ shall one day redeem them.

WHEN Ephraim spoke, a horror seized Israel: and he sinned in Baal, and died.

2 And now they have sinned more and more: and they have made to themselves a molten thing of their silver, as the likeness of idols, the whole is the work of craftsmen: to these they say: Sacrifice men, ye that adore calves.

3 Therefore they shall be as a morning cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 *But I am the Lord, thy God, from the land of Egypt: and thou shalt know no God but me, and there is no saviour beside me.

5 I knew thee in the desert, in the land of the wilderness.

6 According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

7 And I will be to them as a lioness, as a leopard in the way of the Assyrians.

8 I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

9 Destruction is thy own, O Israel: thy help is only in me.

10 Where is thy king? now especially let him save

* Gen. xxvii. 5.—Exod. xiv. 21, and 22.—^c Isa. xlvi. 11.

remain. Ch.—*Heaps of stones.* They are in ruins, or very numerous (C): yet have not secured the country. H.

VER. 12. *Jacob.* The history of the patriarch, and of his posterity, serves to place the ingratitude of the people in the clearest light. W.

VER. 13. *Prophet.* Josue put the people in possession of the country, and offered sacrifice at Galgal, where the rite of circumcision was performed. C.

CHAP. XIII. VER. 1. *Spoke.* When Jeroboam proposed to erect the golden calves, people were seized with horror; yet they consented, and soon after Baal and other idols were worshipped. W.

VER. 2. *Calves.* A cutting reproach! Those who could stoop to adore a calf, might be so blind as to sacrifice men! Heb. "sacrifice, ye men who," &c. Jeroboam issues this ed. c. C. Sept. "immolate men; calves are wanting" H.

VER. 3. *Away.* Chap. vi. 4.—*Chimney,* or hole, at the side or top of the room. C.

VER. 6. *Pastures:* the more they were indulged. H. Dent. xxxii. 15.

VER. 8. *Whelps;* with the greatest fury. 2 Kings xvii. 8.—*Inner.* Heb. "what encloses the heart;" or, I will break their hard heart. C.

VER. 9. *Oion.* Evils are brought on by the sins of men, which God does not cause. W.—Sept. "who will aid to prevent thy perdition, O Israel." H.

VER. 10. *Pr'nce.* It was on this pretext that a king was demanded. 1 Kings vii. 20. Will any now save you? M.

VER. 11. *King;* Saul, Jeroboam, or the Assyrian.—*Away.* Osee. (C.) so that you shall have no more kings of Israel. H. Sept. alone have, "I took (C.) or had him in," &c. S. Jer.

VER. 13. *Hen.* He shall be taken when he least expects it. His fruit shall come forth. Jer. iv. 31.—*Children.* He shall have no share in the division of property, or shall not escape when the father shall bring his children to an account. C.

VER. 14. *Death.* This must be understood of eternal misery, from which the just are preserved. All must die, and many suffered a violent death from the

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thee in all thy cities: and thy judges, of whom thou saidst: "Give me kings and princes."

11 I will give thee a king in my wrath, and will take him away in my indignation.

12 The iniquity of Ephraim is bound up, his sin is hidden.

13 The sorrows of a woman in labour shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

14 I will deliver them out of the hand of death. I will redeem them from death: "O death, I will be thy death, O hell, I will be thy bite: comfort is hidden from my eyes,

15 Because he shall make a separation between brothers: "the Lord will bring a burning wind that shall rise from the desert: and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

CHAP. XIV.

Samaria shall be destroyed. An exhortation to repentance. God's favour, through Christ, to the penitent.

LET Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be ript up.

2 Return, O Israel, to the Lord, thy God: for thou hast fallen down by thy iniquity.

3 Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

4 Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

5 I will heal their breaches, I will love them freely: for my wrath is turned away from them.

6 I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

* 1 Kings viii. 5.—^c 1 Cor. xv. 55; Heb. ii. 14.—^c Ezecl. xix. 12.

Assyrians. W.—After denouncing the severest judgments, the prophet promises redress and a sort of resurrection, which was a figure of the real sufferings and rising of Jesus Christ. The apostle applies this text to him, but follows not the Heb. or Sept. 1 Cor. xv. 55. C.—*Death is swallowed up in victory.* O death, where is thy victory? O death, where is thy sting?—Eyes. I can find no consolation, (S. Jer.) because the people cause dissension by their perseverance in evil. Heb. also, "repentance," &c. I will utterly destroy Ephraim; or rather, "vengeance . . . because he shall flourish," &c. If Ephraim would repent, this should not take place, but now, the Lord will bring Salmanasar, a burning wind. Ver. 15. C.

VER. 15. *Springs of death;* or the sins which Christ, born of a virgin, shall destroy, and liberate the vessels of election from hell. S. Jer. H.

CHAP. XIV. VER. 1. *Perish, because she hath stirred up her God to bitterness.* It is not a curse or imprecation, but a prophecy of what should come to pass (Ch) to Israel, in Assyria. Many such expressions occur. Psal. lxvii. 25. &c. S. Jer.—Sometimes they are the effects of zeal, conformable to Divine justice. Psal. xli. 6. W.—Heb. "Samaria has sinned, or shall perish" C.—*Bitterness* Sept. "she hath resisted her God" H.

VER. 3. *Worsh.* In captivity, legal victims cannot be offered. C.—But a contrite heart is always acceptable. Psal. 1—*Good.* While engaged in sin, (H.) "we can offer thee nothing good."—*Calves;* victims of praise. S. Jer.—Heb. prim. Sept. omitt. (H., and render fruit. They are followed by the Arab and Syr., as well as by the apostle. Heb. xiii. 15. C.

VER. 4. *Gods.* The Assyrians, instead of protecting, oppress us; while Egypt, famous for horses, sits unconcerned. C.—*In thre:* adheres to the true faith in practice. H.

VER. 6. *Breaches,* when Israel shall be converted, as some were to Christ and many will be at the end of the world. W.—Heb. "their return." Sept. "dwellinga." They shall be purified.

7 His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus.

8 They shall be converted, that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

9 Ephraim shall say, What have I to do any more with

VER. 6. *Drew.* Israel has been like a plant dried up. Chap. xiii. 15. *Libanus.* The cedars were tall and bulky, being well rooted.

VER. 7. *Glory.* Sept. "he shall be as fruitful as the olive-tree."

VER. 8. *His.* This may refer to the tree, or to God. The captives shall return, and be happy. But in a more sublime sense it refers to the nations which shall embrace the gospel.

idols? I will hear him, and I will make him flourish like a green fir-tree: from me is thy fruit found.

10 Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

VER. 9. *Idols?* or God will no more reproach them, as their conversion is sincere.—*Make.* Heb. "be to him like." &c. C.

VER. 10. *Wise.* This denotes the obscurity of the prophecy. Thiod—No human wit can explain the prophets; yet the just shall understand as much as shall be necessary. S. Jer. S. Aug. de Civ. Dei, xvii. 28. W

THE PROPHECY OF JOEL.

JOEL, whose name, according to S. Jerom, signifies *the Lord God*, (or, as others say, *the coming down of God*,) prophesied about the same time in the kingdom of Judea as Osee did in the kingdom of Israel. He foretells, under figures, the great evils that were coming upon the people for their sins, earnestly exorts them to repentance; and comforts them with the promise of a *teacher of justice*, viz. *Christ Jesus, our Lord* and of the coming down of his *Holy Spirit* (Ch.) upon a hundred and twenty faithful assembled in Sion. He describes the land of the twelve tribes made desolate, and the people cast off. S. Jer. ad Paul. — Yet he speaks chiefly of the kingdom of Judea, and mentions the house of God, sacrifices, &c. W — S. Jerom refers from his name, placed after Osee, without any fresh title, C. — he lived in that order of time. W — But this rule is not general, as Jonas lived before Amos; and Sept. observe not the same distinction of the prophets as we do. He paints every thing with great force and beauty of style. C.

CHAPTER I.

The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.

THE word of the Lord, that came to Joel, the son of Phatuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

3 Tell ye of this to your children, and let your children tell their children, and their children to another generation.

4 That which the palmer-worm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

5 Awake, ye that are drunk, and weep, and mourn, all ye that take delight in drinking sweet wine: for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek-teeth as of a lion's whelp.

7 He hath laid my vineyard waste, and hath pilled off the bark of my fig-tree: he hath stripped it bare, and cast it away: the branches thereof are made white.

* A. M. editio 3204. A. C. 800.

CHAP. I. VER. 1. *Phatuel.* Sept. "Battuel." He was born in the tribe of Gad, at Bethaven, the town which Herod styled L. vias. Jos. xlii. 27. C.

VER. 2. *Men.* Magistrates, and all who have children. H.—He speaks to Judea, as the kingdom of Israel was ruined. Chap. iii. 2.

VER. 4. *Left,* &c. Some understand this literally of the desolation of the land by these insects; others understand it of the different invasions of the Chaldeans, or other enemies. Ch. — Jerusalem was four times plundered by the Babylonians, and every time worse than before, as these four sorts of destructive things show.—Others suppose that the Assyrians, Chaldeans, Greeks, (particularly Euphanes,) and Romans, are meant. We explain it simply of the devastation by insects. C. — *Mildew.* Heb. *esul*, (H.) is often rendered "a locust," by Sept. (chap. ii. 26, &c.) and most suppose this is here the sense. The mildew destroys corn chiefly in low damp situations. C.

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8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, have mourned:

10 The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

11 The husbandmen are ashamed, the vine-dressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

12 The vineyard is confounded, and the fig-tree hath languished: the pomegranate-tree, and the palm-tree, and the apple-tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

13 Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

14 Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

15 Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

* Infra, li. 15.

VER. 6. *Nation.* Some understand the Assyrians or Chaldeans. But locusts are here styled a nation. Prov. xxx. 25.—*Lion.* Such locusts are described, Apoc. ix. 8. C.

VER. 8. *Youth,* whom she espoused first. Such are more tenderly loved particularly where polygamy prevails. C.

VER. 9. *Lord.* No harvest being reaped, the fruits could not be paid. Yet it is thought that what was requisite for sacrifice would be procured from other countries. C.

VER. 13. *Go in* to the temple, or sleep on sackcloth. Judg. iv. 9. C.

VER. 14. *Sanctify.* Appoint (H.) or proclaim a general fast, as was usual in such emergencies. 2 Kings xxi. 9, and 2 Par. xx. 3. Fasting and other good works are calculated to appease God's wrath. W.

VER. 16. *God.* None can bring the first-fruits. All appear in mourning

16 Is not your food cut off before your eyes, joy and gladness from the house of our God?

17 The beasts have rotted in their dung, the barns are destroyed, the store-houses are broken down: because the corn is confounded.

18 Why did the beast groan, why did the herds of cattle low? because there is no pasture for them: yea, and the flocks of sheep are perished.

19 To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness, and the flame hath burnt all the trees of the country.

20 Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

CHAP. II.

The prophet foretells the terrible day of the Lord: exhorts sinners to a sincere conversion, and comforts God's people with promises of future blessings under Christ.

BLOW ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

2 A day of darkness, and of gloominess, a day of clouds and whirlwinds: a numerous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

3 Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there any one that can escape it.

4 The appearance of them is as the appearance of horses, and they shall run like horsemen.

5 They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of a fire devouring the stubble, as a strong people prepared to battle.

6 At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

7 They shall run like valiant men: like men of war they shall scale the wall: the men shall march every one

^a Isa. xiii. 10. Eze. xxxii. 7. Isa. iii. 15. Matt. xxiv. 29. Mark xii. 31. Luke xxi. 25.

VER. 17. *Houses*. Heb. *mongruth*. Prot. "barns, (H.) or country-houses;" which means cabins erected for the season, (Ruth ii. 7,) the *Mooria* (C.) or *Nepatra* of the Africans. S. Jer. pref. Amos.—Sept. "the wine-presses." Wine and corn were preserved in pits carefully covered over. Agg. ii. 20. These fell to decay, as there was nothing to do with them.

CHAP. II. VER. 1. *Blow*. The prophets often order, to signify what will take place. W.—The people were gathered by the sound of trumpets. The danger from the locusts was imminent; and all are exhorted to avert it, by praying in the temple, &c. —*Tremble* at the sound. Amos iii. 6. C. —*Lord*. That is, the time when he will execute justice on sinners, (Ch.) and suffer affliction to fall upon them. W. Chap. i. 15.

VER. 2. *Darkness*. This implies great misery. Ver. 10. C.—*People*. The Assyrians or Chaldeans. Others understand all this of the army of locusts laying waste the land. Ch.—*Morning*, unexpectedly, (C.) and soon. H.—No human force can prevent the ravages of the locusts.—*Beginning*, in Palestine. Moses says the same; but speaks of Egypt. Exod. x. 14.

VER. 3. *Flame*. They destroy all by their bite. Chap. i. 12. C. Theod.—*Pleasure*. Heb. "Eden." So luxuriant was Palestine.

VER. 7. *Ranks*. Locusts march like a regular army. Theod.—No fortification can keep them out. H.

VER. 8. *Brother*. S. Jerom saw a cloud of them in Judea. They were not "a finger-nail's breadth from each other." C.—The Arabs discover the military art in them. bochart.—*Windows*. They eat the wood, (H.) and the windows were simple lattices or curtains. C. —Heb. "they fall upon the sword, and shall not be hurt" Sept. "consumed or filled." H.—They are never satisfied. Theod.

on his way, and they shall not turn aside from their ranks.

8 No one shall press upon his brother: they shall walk every one in his path: yea, and they shall fall through the windows, and shall take no harm.

9 They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

10 At their presence the earth hath trembled, the heavens are moved: "the sun and moon are darkened, and the stars have withdrawn their shining.

11 And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: "for the day of the Lord is great and very terrible: and who can stand it?"

12 Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping, and mourning.

13 And rend your hearts, and not your garments, and turn to the Lord your God: "for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

14 "Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?"

15 Blow the trumpet in Sion, "sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber.

17 Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered, and said to his people Behold I will send you corn, and wine, and oil, and you

^a Jer. xxx. 7; Amos v. 18. Soph. i. 15.—^b Psal. lxxv. 5; John iv. 2.

^c John iii. 9.—^d Supta. i. 14.

VER. 10. *Shining*. The cloud of locusts intercepts the light; or, people in distress think all nature is in confusion. S. Jer. Eze. xxxii.; Jer. iv. 29.—They frequently occasion a famine in Ethiopia. C.

VER. 11. *Voice*; thunder, (H.) or the noise of locusts. Ver. 5. C.

VER. 12. *Mourning*. For moving the heart to repentance these external works are requisite, at least in will: if they be wilfully omitted, it is a sure sign that the heart is not moved. S. Jer. W.

VER. 13. *Garments*, as was customary in great distress. God will not be satisfied with mere external proofs of repentance. C. —*Evid.* He will forego his threats if we do penance. S. Jer.—He punishes unwillingly. Isa. xxviii. 21.

VER. 14. *Who knoweth*. Confidence in God and repentance must accompany prayer.—*Blessing*; plentiful crops, so that the usual sacrifices may be performed again. Chap. i. 9.

VER. 15. *Trumpet*. Thus were festivals announced. Num. x. 7.

VER. 16. *Sanctify*. Let all make themselves ready to appear.

VER. 17. *Altar* of holocausts. They turned towards the holy place, lying prostrate. I Esd. x. 1, and 2 Mac. x. 26. C.

VER. 18. *Zealous*. Indignation is excited when a person perceives any thing contemned which he loves. So God resented the injuries done maliciously by the Gentiles towards his people; though he often punished them for their correction or greater merit. W.—He will resent the blasphemies uttered by infidels against his holy name, and will restore fertility to the land. C.

VER. 19. *Nations*. This did not take place till after the seventy years' captivity, nor then fully. It is verified in true believers, and after death in the glory of the saints. W.

shall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig-tree and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmer worm hath eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled: and you shall praise the name of the Lord your God, who hath done wonders with you, and my people shall not be confounded for ever.

27 And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded for ever.

28 And it shall come to pass after this, "that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

29 Moreover, upon my servants and handmaids in those days I will pour forth my spirit.

30 And I will show wonders in heaven; and in earth, blood, and fire, and vapour of smoke.

31 "The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

32 And it shall come to pass, "that every one that shall call upon the name of the Lord, shall be saved: for in

* Isa. xlii. 3; Acta ii. 17.

VER. 20. *The northern enemy.* Some understand this of Holofernes and his army, others of the locusts. Ch.—Prot. "the northern army." Heb may denote (H.) wind. This often drives away locusts. Those here spoken of were drowned in the Mediterranean and Dead Seas. C.—*Proudly.* Heb. "great things." God, or the locusts are meant.

VER. 22. *Strength; fruit, as formerly.*

VER. 23. *Teacher; Joel, &c., or rather the Messias.* John i. 9; Matt. xxiii. 8.

VER. 25. *Host.* God could have buried his thunderbolts, or mountains, to destroy all mankind, but he chooses to show their insignificance, (C.) by employing the vilest insects, which they cannot withstand. S. Jer.

VER. 28. *After.* From this verse to the end, the prophet speaks of the times succeeding the captivity, and more especially of the propagation of the gospel. The enemies of God's people shall be destroyed, (chap. iii. 1,) which seems to refer to Cambyses. Eze. xxxvii. C.—*My spirit.* This plainly foretels the coming of the Holy Ghost. Acta ii. W.—The Jews had never such a multitude of prophets after the captivity as the Church had. 1 Cor. xiv. 31.

VER. 30. *Wonders.* Many prodigies preceded the persecution of Epiphanes, the death of Christ, the ruin of the temple, and more will be seen before the day of judgment. Though we cannot prove the same with respect to Cambyses, it suffices that the people were thrown into the utmost consternation, (ver. 2, 11,) when he forbade the building of the temple, (1 Esd. iv. 6,) and designed to plunder them. Ezechiel (xxxviii. 11) speaks of the same event, as the Jews assert.

Mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

CHAP. III.

The Lord shall judge all nations in the valley of Josaphat. The evils that shall fall upon the enemies of God's people: his blessing upon the Church of the saints.

FOR behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

2 I will gather together all nations, and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

3 And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

4 But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? will you revenge yourselves on me? and if you revenge yourselves on me, I will very soon return you a recompence upon your own head.

5 For you have taken away my silver, and my gold and my desirable and most beautiful things you have carried into your temples.

6 And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

7 Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompence upon your own heads.

8 And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabeans, a nation far off, for the Lord hath spoken it.

9 Proclaim ye this among the nations: prepare war, rouse up the strong: let them come, let all the men of war come up.

10 Cut your plough-shares into swords, and your spades into spears. Let the weak say: I am strong.

11 Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

* Supra, ii. 19, Matt. xxiv. 29, Luke xxi. 25; Acta ii. 10.—Rom. x. 13.

VER. 32. *Call.* Amid these fears, those who trust in the Lord shall have nothing to suffer. Cambyses could not execute his designs. But the prophet here alludes still more to the conversion of the Gentiles. Acta ii. 21; Rom. x. 13. C.

CHAP. III. VER. 1. *Back.* The people were just returned when the nations round fell upon them, and were miraculously defeated. Theod.

VER. 2. *Josaphat,* "the judgment of the Lord," (H.) marks the place where the Judge will sit, on the east of Jerusalem, between the temple and Olivet, whence our Lord ascended into heaven. W.—There also he had been seized and treated contumeliously. H.—But many of the Fathers assert that the whole world will be the scene of judgment, and the first author who determines the situation of Josaphat, is one in the works of V. Boda. Here it may denote the great plain reaching from Carmel to the Jordan, where the army of Cambyses perished with its chief. People of almost all nations were there. Eze. xxxviii.

VER. 4. *Me.* Those cities and nations had rejoiced at the ruin of the Jews. Eze. xxv. C.—*Coast.* Sept. "Galilee of strangers." H.

VER. 5. *Temples, or palaces.* The Chaldeans had done so, and perhaps had sold some to others.

VER. 7. *Them,* particularly under Hystaspes and Artaxerxes.

VER. 8. *Sabeans;* probably at the bottom of Arabia. C.

VER. 9. *Prepare.* Lit. "sanctify." H.—God sends Cambyses to chastise Egypt. His turn will then come.

VER. 11. *Down.* Many perished in Egypt, the rest in Juda. Ver. 2.

12 Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

13 Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

14 Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

15 The sun and the moon are darkened, and the stars have withdrawn their shining.

16 And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

17 And you shall know that I am the Lord your God,

* Apoc. xiv. 15.—^b Supra, ii. 10, and 31

VER. 12. Valley, at Jezreel, the valley of destruction. Ver. 14.

VER. 13. Harvest, the time of vengeance. Matt. xii. 30; Apoc. xiv.

14. C.

VER. 14. Nations. Heb. emunim, "multitudes." H.—This alludes to the place Ammon, where Gog was buried. Eze. xxx. 19, 18. C.

VER. 15. Shining. As shall be amazed at the fall of Cambyses. Chap. ii. 30; Eze. xxviii. 30. A storm shall overwhelm his army. C.

VER. 16. Sweetness; oil and honey. C.—Fountain, &c., viz. the fountain of grace in the Church militant, and of glory in the Church triumphant; which shall water the torrent or valley of thorns, that is, the souls that before, like barren

dwelling in Sion, my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

18 And it shall come to pass in that day, "that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

19 Egypt shall be a desolation, and Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

20 And Judea shall be inhabited for ever, and Jerusalem to generation and generation.

21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

* Jer. xxv. 30; Amos 1. 2.—^b Amos ix. 13.

ground, brought forth nothing but thorns, or that were afflicted with the thorns of crosses and tribulations. Ch.—Sept. have, "bands." Heb. enton. II.

VER. 19. Desolation. Cambyses laid it waste for three years, as Orbus did afterwards.—Edom. Judas and Hircan punished them for their former barbarity. Psal. cxxxvi. 7, and 2 Mac. x. 16; Eze. xxv. 12. C.

VER. 20. Judea and Jerusalem. That is, the spiritual Jerusalem, viz. the Church of Christ. Ch.

VER. 21. Which must be supplied in Heb. The Idumeans had been spared for a long time. But they shall not escape. Chal., &c. C.—The rivers of the land could not purify, as the sacraments of Christ do. S. Jer.

THE PROPHECY OF AMOS.

AMOS prophesied in Israel about the same time as Osee, and was called from following the cattle to denounce God's judgments to the people of Israel and the neighbouring nations, for their repeated crimes, in which they continued without repentance. Ch.—The kingdom was then almost free from idolatry, except that of the calves, yet dissolute and flourishing under Jeroboam II. The prophet spoke at Bethel (chap. vii.,) till the idolatrous priest, Amazias, forced him to flee to Thecua four leagues south of Jerusalem, where he continued to prophesy against the various nations of Damascus, Juda, &c., but particularly against Israel. Chap. i., &c. He deals in metaphors agreeably to his pastoral education, but is profound in sense. Id. ep. ad Paulin.—After denouncing judgments on different nations, he foretells the coming of Christ and abundance of grace. W.

CHAPTER I.

The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.

THE words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias, king of Juda, and in the days of Jeroboam, the son of Joas, king of Israel, two years before the earthquake.

2 And he said: "The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

* A. M. ciretter, 3324, A. C. 780.—^b Zac. xiv. 5

CHAP. I. VER. 1. Herdsman. S. Jerom's MSS. after Aquila, have "pastoralis," (H.) pastoralibus. C.—King. These two lived long in prosperity C—Earthquake. Many understand this of a great earthquake, which, they say, was felt at the time that king Ozias attempted to offer incense in the temple. But the best chronologists prove that the earthquake here spoken of must have been before that time: because Jeroboam the Second, under whom Amos prophesied, was dead long before that attempt of Ozias. Ch.—This is asserted by Usher. Yet his arguments are not conclusive. If the attempt and earthquake happened in the twenty-third year of Ozias, Amos might commence A. 3215, six years before the death of Jeroboam. 4 Kings xv. 5; Zac. xi. 15. C.

VER. 2. Carmel "God's vineyard," may denote any fruitful mountain Amos refers to pastoral affairs. C.

3 Thus saith the Lord: For three crimes of Damascus, and for four, I will not convert it: because they have threshed Galaad with iron wains.

4 And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

5 And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the sceptre from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

6 Thus saith the Lord: For three crimes of Gaza, and for four, I will not convert it, because they have carried away a perfect captivity to shut them up in Edom.

* A. M. 3316, A. C. 788.—^b Jer. xxv. 30; Joel III. 6.

VER. 9. Three—four. That is, for their many unrepented-of crimes. Oz.—Convert it. That is, I will not spare them, nor turn away the punishments I design to inflict upon them. Ch.—My decree is absolute.—Wains, designed to make the corn come out, (C.) or to cut the straw. S. Jer.

VER. 4. Azael, or Hazaël, who slew his master, Benadad. H.

VER. 5. Plain. The city. "Bekat Aven," or the latter word, probably denotes Baal as the Syrians style Baal-Bek, the city which the Greeks call Heliopolis. The valley between the two mountains extending northward is still called Bucca.—Pleasure. Heb. "Beth Aden." We find Eden in a delightful part of Libanus.—Cyrene, not in Africa, but on the river Cyrus, in Albania. 4 Kings xv. 20.

VER. 6. Edom. The Philistines and Tyrians (ver. 9) exercised this inhu

7 And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

8 And I will cut off the inhabitant from Azotus, and him that holdeth the sceptre from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.

9 Thus saith the Lord: For three crimes of Tyre, and for four, I will not convert it: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

10 And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.

11 Thus saith the Lord: For three crimes of Edom, and for four, I will not convert him: because he hath pursued his brother with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.

12 I will send a fire into Theman: and it shall devour the houses of Bosra.

13 Thus saith the Lord: For three crimes of the children of Ammon, and for four, I will not convert him: because he hath ript up the woman with child, of Galaad, to enlarge his border.

14 And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

15 And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

CHAP. II.

The judgments with which God threatens Moab, Juda, and Israel for their sins, and their iniquity.

THUS saith the Lord: For three crimes of Moab, and for four, I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

2 And I will send a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

4 Thus saith the Lord: For three crimes of Juda, and for four, I will not convert him: because he hath cast away the law of the Lord, and hath not kept his command-

Num. xxi. 24, Deut. vi. 24

manity on the Idumeans, probably before they had thrown off the yoke of Asia, under Jerom, (4 Kings viii. 21,) as the Lord seems concerned for them (C. 1, or they sold the captive Israelites to Edom, to increase their misery. S. Jer.

VER. 7. *Gaza.* Ozias, Ezechias, and Psammitichus, ravaged the country 2 Par. xxvi. 8, and 4 Kings xviii. 8; Isa. xix. 29.

VER. 9. *Brothers;* for Edom and the Jews sprung from the same stock.

VER. 10. *Thereof.* Salmanasar besieged it five years, (Menander,) and Nabuchodonosor thirteen, when he destroyed Tyre. Eze. xxvi.

VER. 11. *Sicord.* Edom was subdued by David, and remained tributary till Jerom. It attempted to recover its liberty under Josaphat, though the Heb. text have improperly Aram. 2 Par. xx. 2, 23. The two nations were often at variance. C.

VER. 12. *Houses, &c.* Sept. "its foundations," (H.) or the fortified country. S. Jer.—Bosor lay towards Philadelphia, in the ancient territory of Edom.

VER. 13. *Border.* They pretended that Galaad belonged to them. Judg. xi. 12. David subdued Ammon; but after the division of the kingdom, they recovered their independence, and took occasion to commit these cruelties, while Israel had to contend with Syria. Jeremiah (xl. x. 1) speaks of a later period.

VER. 14. *Rabba,* the capital, called also Philadelphia. Ozias and Jotham attacked the people with advantage. C.

VER. 15. *Melchom,* the god or idol of the Ammonites, otherwise called Moloch, and Meloch; which in Heb. signifies a king, and Melchom their king. Ch.

CHAP. II. VER. 1. *Asher.* Some think that he alludes to 4 Kings iii. 27, or rather in some war the ashes of the dead were disturbed. C.

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ments: for their idols have caused them to err, after which their fathers have walked.

5 And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

6 Thus saith the Lord: For three crimes of Israel, and for four, I will not convert him: because he hath sold the just man for silver, and the poor man for a pair of shoes

7 They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the *same* young woman, to profane my holy name.

8 And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

9 *Yet I cast out the Amorrhite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

10 *It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrhite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

12 And you will present wine to the Nazarites: and command the prophets, saying: Prophesy not.

13 Behold, I will screech under you, as a wain screeches that is laden with hay.

14 And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

15 And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

16 And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

CHAP. III.

The evils that shall fall upon Israel for their sins.

HEAR the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

Exod. xiv. 22; Deut. viii. 24

VER. 2. *Fire:* war under Ozias. C.—*Carioth.* Sept. "the cities." Carioth has this meaning, but it was also the name of a great city. Jer. xlvi. ii. 24. H.

VER. 4. *Walked.* After Solomon scarcely a good prince appeared, till the days of Amos. Juda imitated the idolatry of Israel, hoping thus to find assistance. C.

VER. 5. *Fire.* Under Joathan, Rasin, &c. invaded the country. Achaz increased the misery, by applying to the Assyrians. C.

VER. 7. *Humble,* provoking him to anger.—*Name.* Such incests caused infidels to blaspheme. Lev. xviii. 8. C.

VER. 8. *Altar.* Herein they offended doubly, (Exod. xxii. 26,) as they used the garments of others to hide their shameful actions. 4 Kings xxiii. 7. C.—Sept "and tying up their garments with cords, they made veils touching the altar, and drank wine *procured by calumnies*," (H.) or "rapine," &c. Chal.—*Condemned* by them unjustly, though some think that a very delicious and intoxicating wine is meant, such as was given to people in grief. Prov. xxxi. 6; Mark xv. 23.

VER. 11. *Nazarites.* Some went secretly to Jerusalem for the purpose; or perhaps they performed these rites illegally at Bethel: for many parts of the law were observed, though not perfectly. Chap. iv. 4.

VER. 13. *I will screech.* Unable to bear any longer the enormous load of your sins, &c. The Spirit of God, as S. Jerom takes notice, accommodates himself to the education of the prophet, and inspires him with comparisons taken from country affairs. Ch.—Sept. "I am overturned." Heb. "pressed." C.

CHAP. III. VER. 1. *Family,* including all the posterity of Jacob. W.—It afterwards addresses the ten tribes in particular. S. Jer. C.

2 You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Shall two walk together, except they be agreed?

4 Will a lion roar in the forest, if he have no prey? will the lion's whelp cry out of his den, if he have taken nothing?

5 Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

6 Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

7 For the Lord God doth nothing without revealing his secret to his servants, the prophets.

8 The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

9 Publish it in the houses of Azotus, and in the houses of the land of Egypt: and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

10 And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

11 Therefore, thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

12 Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a piece of a bed, and in the couch of Damascus.

13 Hear ye, and testify in the house of Jacob, saith the Lord, the God of hosts:

14 That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

15 And I will strike the winter-house with the summer-

VER. 2. *Known*, with love, (H.) and favoured with the law, &c. Above all, styling you my people. Exod. xix. 8; Ezec. xx. 5. C. *Visit*. That is, punish Ch.

VER. 3. *Agree*: As they cannot do this well, so neither can man be acceptable to God, unless he keep his laws. W.—The prophet here proves his mission, intimating that if he were not inspired, he would soon be open to detection. He had been banished from Bethel. Chap. vii.

VER. 5. *Somewhat*? When the prophet speaks, has he not reason? God shows that he has sent him, by inflicting the punishments which he denounces.

VER. 6. *Afraid*? Yet you can hear these terrible truths without consternation! Will you therefore escape? C.—Evid. He speaks of the *evil* of punishments of war, famine, pestilence, desolation, &c., but not of the *evil* of sin, of which God is not the author. Ch.

VER. 7. *Prophets*. In vain then would you silence them. Chap. ii. 12, and vii. 12.

VER. 9. *Azotus*. Sept. "Aasryans."—*Follies*. Sept. "wonders." Let your greatest enemies know what crimes you commit against yourselves (H.) and others.

VER. 11. *About*, as oxen tread out corn, going round a tree. C.—Sept. "Tyre even all around, thy land shall be a desert." *Tsor* means "Tyre and tribulation," according to S. Jerom's master. H.

VER. 12. *Ear*: things of small value. Thus few even of the poor will escape the Assyrians. M.—*Damascus*. Jeroboam II. subdued Damascus, and reigned in prosperity. Who would then have thought that Israel should so soon be removed into Media? C.

VER. 14. *Bethel*. Manahem seems to have sent one of the calves to engage Phul to come to his assistance. Osee x. 5, and 4 Kings xv. 19. Salmanasar had both. Osee vii. 5.—*Horns*, made of brass, which the Assyrian carried off. C.

VER. 15. *Winter*. Sept. "winged house," to keep off cold, (S. Jer.,) or to give air. C.—*Summer-house*. The noblemen had such in cooler regions. M.—The kings of Persia passed the summer at Ecbatana. Xen. Cyr. 8.—*Ivory*. Many

house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

CHAP. IV.

The Israelites are reproved for their oppressing the poor, for their idleness, and their incorrigibility.

HEAR this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor: that say to your masters: Bring, and we will drink.

2 The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

3 And you shall go out at the breaches, one over against the other, and you shall be cast forth into Armon, saith the Lord.

4 Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

5 And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

6 Whereupon I also have given you dulness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

7 I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and I caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

8 And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

9 *I struck you with a burning wind, and with mildew the palmer-worm hath eaten up your many gardens, and your vineyards: your olive-groves, and fig-groves: yet you returned not to me, saith the Lord.

10 I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of

* Agg. ii. 18.

ornaments of this nature appeared in them, (C.) whence Achao's palace was so called. 3 Kings xx. 13. H.

CHAP. IV. VER. 1. *Fat kine*. He means the great ones that lived .. plenty and wealth. Ch. 1, and w. bout restraint, (Isa. xv. 5; Jer. xlvi. 20. C.) having no compassion for the poor. W.

VER. 2. *Holiness*. He has none but himself to swear by. Heb. vi. 13. His word is infallible; but he condescends to use an oath to make a deeper impression on man. *Pikes*: spits, or large shields.

VER. 3. *Branches* of the city. C.—Sept. "naked." Heb. "apart." H.—The victors shall divide you among them. C.—*Armon*, a foreign country; some understand it of Armenia, (Ch.) and this is the general opinion. M.

VER. 4. *Galgal*. Whether the people went of their own accord, as to a place of devotion. Osee iv. 15. Amos ironically tells them to proceed, as Christ addressed the Jews. Matt. xxii. 32. C.—*Morning*, with haste. *Three days*. This also may denote the false exactitude of the Israelites to perform what God did not require, while they neglected the most essential duties, like the Pharisees.

VER. 5. *With*, Heb. *misnpta*, (H.) also "without leaven." It was expressly forbidden, (Lev. ii. 11,) though not in the first-fruits. Lev. xxii. 17.—*It*, to be, that God would remember you. Num. x. 10. Hence the Pharisees did so when they gave alms, (Matt. vi. 2. C.) but out of ostentation. H.

VER. 6. *Dulness*, *stuporem*, as when the teeth have bitten at a stone (H.) and are edged. Jer. xxxi. 29. Sept. "gnawing." Heb. "cleanliness," through want of food. Elisens foretold a famine under Achab. 4 Kings viii. 1. That of Joel (i.) seems to have happened later than this. C.

VER. 7. *Months*. The latter rain falls in April. See Deut. xi. 14. C.—*Harvest*. Sept. have as usual, "vintage." But this is less accurate, as it never rains in the preceding summer months. S. Jer.

VER. 10. *Egypt*, as I punished the Egyptians, (C.) or the Hebrews when they came thence, and wished to return. Chal. S. Cyr.—*Horses*. I have despoiled you of them, (H.) under Achab and Joachaz. 4 Kings vi. and xii.

your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

11 I destroyed *some* of you, *as God destroyed Sodom and Gomorrah, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the Lord.

12 Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

13 For behold, he that formeth the mountains, and createth the wind, and declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth; the Lord, the God of hosts, is his name.

CHAP. V.

A lamentation for Israel: an exhortation to return to God.

HEAR ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

2 The virgin of Israel is cast down upon her land, there is none to raise her up.

3 For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

4 For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

5 But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

6 Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

7 You that turn judgment into wormwood, and forsake justice in the land.

8 Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: *that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

* Gen. xix. 24.—¹ Infra, ix. 6.—² Soph. i. 11.—³ Psal. xxvi. 10; Rom. xi. 8.

VER. 11. *Burning.* This comparison shows the condition of Israel. Hardly any escaped. Zac. iii. 2, and 1 Cor. iii. 15. C.

VER. 12. *These.* He mentions not what, to keep them in greater suspense and dread (S. Jer.); or he will put in execution what he had threatened before. Ver. 2.

CHAP. V. VER. 1. *Lamentation.* Such canticles were usual. Isa. xiv.—*Israel.* It no longer formed a separate kingdom. C.—When the people fear no evil, God laments for them. W.

VER. 3. *City,* before (C.) or after the captivity. It required a long time to fill the cities as they had been. H.—When the Assyrians invaded the country, it was greatly reduced. C.

VER. 5. *Bethel, . . . Galgal, . . . Bersabee.* The places where they worshipped their idols. Ch.—They had all been honoured by the patriarchs. Bersabee had belonged to Juda under Achab. 3 Kings xix. 3. But it was originally in the tribe of Simeon, and Jeroboam II. recovered all that had been lost. 4 Kings xiv. 25. C.—*Unprofitable.* Heb. *Laun*, “for vanity,” (H.) Bethaven.

VER. 6. *Joseph.* His two grandchildren gave name to the principal tribes of the kingdom.—*Bethel.* Sept. “*Israel*,” which seems preferable. C.—Yet Bethel may stand, as it denotes the apostate Israelites.

VER. 7. *You.* Sept. “*the Lord [God]*, who does judgment on high, and has placed justice on the earth; (8) who maketh and transformeth all things, and armeth,” &c. H.—Heb. agrees with the Vulg. C.

VER. 8. *Arcturus and Orion.* Arcturus is a bright star in the north, Orion a beautiful constellation in the south. Ch.—Shepherds in Arabia and Spain are well acquainted with the stars. C.—*Morning*, affording comfort. Chap. vi. 19.—*Earth, by floods (C.) or rain.* S. Jer.

9 He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

10 They have hated him that rebuked in the gate: and have abhorred him that speaketh perfectly.

11 Therefore, because you robbed the poor, and took the choice prey from him: ‘you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

12 Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

13 Therefore the prudent shall keep silence at that time, for it is an evil time.

14 Seek ye good, and not evil, that you may live: and the Lord, the God of hosts, will be with you, as you have said.

15 *Hate evil, and love good, and establish judgment in the gate: it may be the Lord, the God of hosts, may have mercy on the remnant of Joseph.

16 Therefore, thus saith the Lord, the God of hosts, the sovereign Lord: In every street *there shall be* wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandmen to mourning, and such as are skilful in lamentations to lament.

17 And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

18 *Woe to them that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness, and not light.

19 As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

20 Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

21 *I hate, and have rejected your festivities: and I will not receive the odour of your assemblies.

22 And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

* Jer. xxx. 7; Joel ii. 11; Soph. i. 15.—¹ Isa. l. 11; Jer. vi. 20; Mal. i. 12.

VER. 9. *With a smile.* That is, with all ease, and without making any effort. Ch.

VER. 10. *They,* the wicked could not endure Amos, (chap. vi. 12,) nor those who rebuked them.

VER. 12. *Grievous.* Heb. also, “numerous.”

VER. 13. *Time.* It is to no purpose speaking to the deaf, (Eccle. xxxii. 9,) or throwing pearls before swine. Matt. vii. 6.

VER. 14. *Said.* Probably Amasias took occasion, from the flourishing state of the kingdom, to assert that the Lord approved of their conduct. C.

VER. 15. *May he* God will not be wanting on his side. But this implies that man may find a difficulty in seeking good, and neglect to do it, though he may i he please, with God’s assistance. W.—*Remnant.* Posterity. C.

VER. 18. *The day.* Some impudently laughed at the prophet. Isa. v. 19, Jer. xvii. 15. Others wished for the coming of the Lord, not reflecting that he would punish their guilt. C.—Thus many, through impatience, desire to die. We must rather repent, and leave our lives at God’s disposal. S. Jer.

VER. 19. *Serpent.* All his attempts would thus prove abortive. The Israelites were not ruined by Phul, or by Threigathphalassar. But the *serpent*, (H.) Salmanasar, came and took them in their own houses. 4 Kings xvii. 7. C

VER. 21. *festivities.* Some were still observed. Chap. iv. 4.

VER. 22. *voies.* Heb. “peace-offerings of your meritis;” a sort of oxen. 2 Kings vi. 13, and 3 Kings i. 9. Sept. “the salvation of your appearance,” or what you offer for your welfare.

VER. 23. *Harp.* Praise ill becomes the sinner. Eccle. xv. 9; Psal. xlix. 17

23 Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

24 But judgment shall be revealed as water, and justice as a mighty torrent.

25 *Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

26 But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

27 And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts, is his name.

CHAP. VI.

The desolation of Israel, for their pride and luxury.

WOE to you that are wealthy in Sion, and to you that have confidence in the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

2 Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth, of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

3 You that are separated unto the evil day: and that approach to the throne of iniquity.

4 You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd.

5 You that sing to the sound of the psaltery: they have thought themselves to have instruments of music like David.

6 That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

7 Wherefore, now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

8 *The Lord God hath sworn by his own soul, saith the Lord, the God of hosts: I detest the pride of Jacob,

* *Aria vii. 42.—Luke vi. 24.*

VER. 24 *Mighty.* Heb. "Ethan" Let your virtue appear, or the greatest miseries will shortly overwhelm you C.

VER. 25. *Dul you offer, &c.* Except the sacrifices that were offered at the first, in the dedication of the tabernacle, the Israelites offered no sacrifices in the desert. Ch.—They ceased after the beginning of the second year. S. Aug. q. 47, in Ex., Lev. vii., &c. W.—God did not require sacrifices when the people came out of Egypt. Jer. vii. 22; Deut. vii. 8.

VER. 26. *A tabernacle, &c.* All this alludes to the idolatry which they committed, when they were drawn away by the daughters of Moab to the worship of their gods Num. xxv. Ch.—They imitated the superstitions of Egypt, and bore the image of Osiris, adorned with a star and crescent, on a sort of base, under a canopy. Heb. "You carried the tents of your king and the base of your statues, the star of your gods, which you have made for yourselves" *Choun and Rophan* are "expressive of the same" god or idol, representing the machine of the heavens. The people of Peru worshipped *Choun*. Parkhurst, p. 137.—*Remean* may be Remmon, '4 Kings v. 18, or *Saturn* Grot.—In a Coptic alphabet of the planets it is thus explained (De Dieu, Coller, Dct. Sept., and Acts): "You have taken the tabernacle of Moloch, and the star of your god Remphan, figures," &c. *Prot. mary.* "the Sicenth, your king, and *Choun*, your images, the star," &c. H.

CHAP. VI. VER. 1. *Healthy.* Sept., Syr., and Arab., "despisers of Sion." Heb. also, "who hate Sion." The prophecy wholly regards Israel. C.—*State.* Heb. "to whom the house of Israel comes" for judgment.

VER. 2. *Chavane.* Ctesiphon (C.) was built on its ruins. Gen. x. 10. H.—Why do you imitate these cities? O., has their greatness protected them? At that time there was no appearance of the kingdom being destroyed; yet Amos composes a funeral canticle, to show the certainty of the event.

VER. 3. *Separated.* Heb. "remove the evil day," as if it would not overtake you. Eze. vii. 22. Sept. "who are praying (C.) or coming" Grabe, to the evil day, approaching and touching false sabbaths" H.—They pray to be delivered, while they continue (C.) their false worship. H.

VER. 4. *Ivory.* with which the beds for eating were adorned. Ver. 7. C.

VER. 5. *David.* They think they excel him in music; but he consecrated

and I hate his houses, and I will deliver up the city, with the inhabitants thereof.

9 And if there remain ten men in one house, they also shall die.

10 And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.

12 For behold, the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

13 Can horses run upon the rocks, or can any one plough with buffles, for you have turned judgment into bitterness, and the fruit of justice into wormwood?

14 You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

15 But behold, I will raise up a nation against you, O house of Israel, saith the Lord, the God of hosts: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

CHAP. VII.

The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.

THese things the Lord God showed to me: and behold, the locust was formed in the beginning of the shooting up of the latter rain; and lo, it was the latter rain after the king's mowing.

2 And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

3 The Lord had pity upon this: It shall not be, said the Lord.

4 These things the Lord God showed to me: and be-

* *Jer. ii. 14.*

his talent to a better purpose. C. Sept. "they deemed them stable, and not fugitive things" H.

VER. 6. *In horeb.* Sept. "refined" (H.) or cleared of the dregs.—*Joseph*, of their brethren, or they seem to have no share in the sufferings of mankind. Psal. lxx. 5

VER. 8. *Jacob.* God loved the humility of the patriarch, and hated the pride of his posterity. W.

VER. 9. *Die.* Their numbers will not protect them from the plague.

VER. 10. *Burn.* After the captivity, it was more common to bury or to embalm the dead. C.

VER. 11. *Lord.* He has done it. Do not repine. Theod. S. Cyr.—Heb. "Be silent, and not to remember the," &c. He will offer comfort. C.—still, none will return to the Lord. S. Jer.

VER. 13. *Buffles,* which cannot be tamed. Heb. "with oxen." We must understand, *on rocks*. C

VER. 14. *Nought;* in your idols, which are nothing, (1 Cor. viii. 4,) or in your own strength, fortifications, or allies. —*Horns:* glory and power C.

VER. 15. *Nation;* the Assyrians.—*Desert,* commonly called *Bazor*, (C.) between Damietta and Rhinocorura. S. Jer. The whole territory of Israel, reaching so far, (ver. 2,) shall be laid waste. C.

CHAP. VII. VER. 1. *The locust, &c.* These judgments by locusts and fire which by the prophet's intercession were moderated, signify the former invasions of the Assyrians under Phul and Theglath-pulassar, before the utter desolation of Israel by Salmanasar. Ch.—Locusts denoted the Assyrian invaders. 4 Kings xviii. W.—*Formed.* Lit. "the maker of the locust, in the beginning of the herbs shooting," &c. (H.) in spring. S. Jer. "they pasture in our January" yet the grass of autumn may be meant. The king took the best which grow in summer. C.—Sept. "and lo, a swarm of locusts coming in the morning; and lo, one bruchus, Gog, the king," (H.) or "against king Gog." C. Aquila has, "of the king of Gaza." He probably left the original term, (S. Jer.,) *gog* H.—The invasion of the Assyrians, Chaldeans, and Scythians is insinuated, I. eod.

VER. 4. *Part* of the land, if the prophet had not interposed (ver. 6. C.); et

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hold, the Lord called for judgment unto fire, and it devoured the great deep, and eat up a part at the same time.

5 And I said: O Lord God, cease, I beseech thee: who shall raise up Jacob, for he is a little one?

6 The Lord had pity upon this: Yea, this also shall not be, said the Lord God.

7 These things the Lord showed to me: and behold, the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

8 And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people, Israel: I will plaster them over no more.

9 And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

10 And Amasias, the priest of Bethel, sent to Jeroboam, king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

12 And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

13 But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

14 And Amos answered, and said to Amasias: I am not a prophet, nor am I the son of a prophet: but I am a herdsman, plucking wild figs.

15 And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people, Israel.

16 And now, hear thou the word of the Lord: Thou sayest: Thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.

“*After civil wars desolated a great part of the nation, before the Lord was appeased. H.* The fire foretold the captivity of the two tribes. 4 Kings xxiv. W.

VER. 7. *Plastered.* Heb. “wall, made by a plumb-line, with a plumb-line in his hand.” P. st. H. But Sept., Syr., &c., seem more literal. C.) “on a wall of adamant, and a diamond in his hand”—God appearing on such a wall, intimated that the separation between him and his people was complete. C.

VER. 8. *Plaster.* Sept. “I will no more pass over it,” the ciannatine wall. I will hide their faults no longer. H.—Thus third vision alluded to the distress of the ten tribes. 4 Kings xv. 20. W.

VER. 9. *Idol.* Heb. “Isaac.” C.—Sept. “laugher” H. Isaac had resided for some time at Bersabee, which was a place frequented by the idolaters. Chap. v. 5, and viii. 14. Josias overthrew 4 Kings xxvii. 8. C. the profane “altars” H.—*Sword.* H. s. son Zacharias was slain after six months’ reign. Ver. 6, 11.

VER. 11. *Sword.* The prophet did not say this, but that the Lord would rise up against the house of Jeroboam with the sword; which was verified when Zacharias, the son and successor of Jeroboam, was slain by the sword. 4 Kings xv. 10. Ch.—The false prophet was therefore guilty of a lie.

VER. 12. *Seer.* This was the ancient title of prophets (1 Kings ix. 9. C.); but it is here used contemptuously. H.

VER. 13. *Sanctuary, or “palace.”* Kimchi. The kings resided commonly in Samaria: but they came hither to practise their religion, and had a palace. C.

VER. 14. *I am not a prophet.* That is, I am not a prophet by education: nor is prophesying my calling or profession: but I am a herdsman, whom God was pleased to send hither to prophesy to Israel. Ch.—He speaks with the like humility as the Baptist. John i. 21; Luke vii. 26. It seems the prophets usually left their trade, and applied to meditation. Zac. viii. 6 Sept. “I was not a prophet, nor,” &c.

VER. 16. *Drop;* menaces. Ezecl. xx. 46. Sept. “thou shalt not disturb (G.) or threaten the house of Jacob.” S. Jer.—*Idol;* the calf, worshipped in Bethel. Ch.—Heb. “Isaac,” as ver. 9. II

VER. 17. *Play.* Symmachus has better, “shall be treated as a harlot.” A

17 Therefore, thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons, and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

CHAP. VIII.

Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshown, for their avarice and injustices.

THESE things the Lord showed to me: and behold a hook to draw down the fruit.

2 And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people, Israel: I will not again pass by them any more.

3 And the hinges of the temple shall screech in that day, saith the Lord God: many shall die: silence shall be cast in every place.

4 Hear this, you that crush the poor, and make the needy of the land to fail,

5 Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure and increase the sicle, and may convey in deceitful balances.

6 That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn.

7 The Lord hath sworn against the pride of Jacob: Surely I will never forget all their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

9 And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid-day, and I will make the earth dark in the day of light:

10 And I will turn your feasts into mourning, and all your songs in lamentation: and I will bring up sackcloth

* Tob. ii. 6. 1 Mac. ii. 4.

“husband would rather bear that his wife had been slain than defiled.” S. Jer.—Line, and divided among strangers.—Land, out of Palestine. All other countries were deemed unclean. Amasias was probably exiled, or led captive by Theglatphalassar, as Balmausar did not come till sixty-two years after the death of Jeroboam. C.

CHAP. VIII. VER. 1. *Hook* Heb. “basket of summer fruit.” Sept. “bird-cage or net.” H.—Israel was ripe for destruction. Ver. 2; chap. vii. 8. C.—Not only those who were near. 4 Kings xv. 29., but the rest also were taken, (4 Kings x. 26. as we pull with a hook the fruit which we cannot reach otherwise. W.

VER. 3. *Temple,* when God comes like a mighty warrior; or when the profane temples shall be plundered. Chap. ix. 1. H. to also “the canticles of the temple or palace shall be changed into lamentations.”—*Place.* Heb. “a multitude of dead bodies shall be cast in every place. Keep silence.” C.

VER. 5. *Month;* the first day was observed as a festival. Num. x. 10. H.—At the expiration of the month usurers demanded their money. Hor. i. Sat. 3. Aristop. Nub. ii. 1.—*Corn,* to sell after the sabbatical year when it was dearest. Sabbath also denotes all “festivals.” These masters think that there are too many.

VER. 6. *Shoes,* for almost nothing. Thus they forced the poor to serve, or to sell their effects.

VER. 7. *Jacob,* because the rich despise the poor. It may also mean, that he swore by heaven or the temple, (Lev. xxvi. 19,) or that he would destroy the high places. C.

VER. 8. *Altogether.* Sept. “its total ruin shall rise as a river.”—*Egypt.* The whole land shall be visited with misery, as Egypt is by the Nile. H.—The enemy shall return with the booty. The Nile overflows in summer, and covers Egypt for six weeks, carrying much earth with its impetuous waves. Isa. xviii. 2

VER. 9. *Light.* Usher (A. 3213) explains this of an eclipse, at Pentecost. The Fathers generally understand that which accompanied the death of Christ; but it only implies great desolation and terror. Jer. xv. 9; Joel iii. 11. S. Jer., &c. C.

upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

11 Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

12 And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

13 In that day the fair virgins and the young men shall faint for thirst.

14 They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

CHAP. IX.

The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the Church: which shall flourish for ever.

I SAW the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

2 Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.

3 And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent, and he shall bite them.

4 And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good.

5 And the Lord, the God of hosts, is he who toucheth the earth, and it shall melt: and all that dwell therein

^a Psal. cxxxviii. 9. ^b Jer. xii. 1. ^c Supr., v. 8

VER. 11. *Lord.* During the siege provisions were wanting, but instruction still more so. W—Israel had banished Amos. They would be left destitute. We find no prophet among them during the captivity, except Tobias. Chap. xiii. 3. We may apply this to the state of the Jews since the death of Christ. They have no guides. C.

VER. 12. *Sea to sea:* from west to south, or to the ocean, in whatever part of the world they may be. C.

VER. 14. *Sin.* Sept. “propitiation,” which the pagans deemed requisite (Hor. i. Ode 2); or worship (H.) of Baal. 4 Kings xiii. 16. C.) and all the other superstitions. H.—*Way.* Sept. “thy God,” or religion, (Acts ix. 2,) or pilgrimage to Bersabee. Chap. v. 5. Perhaps the true God was here adored; but it was in a manner which he condemned. C.

CHAP. IX. VER. 1. *Altar,* in Jerusalem. Chap. v. 11. 3, and l. 2. God is going to punish Israel, (C.) or the two tribes. Chal. S. Jer.—*Sword.* The princes and people are all guilty. Sept. “strike or cut on the heads of all.” H.

VER. 2. *Hell;* to the deepest caves, where they used to flee. Psal. cxxxviii. 9. VER. 6. *Ascension,* or his high throne. Ch.—Sept. “the ascent, and hath founded the declaration (H.) or promise upon,” &c., which must be explained in a moral sense. C.—*Bundle.* That is, his Church, bound up together by the band of one faith and communion, (Ch.) which God will protect, and punish sinners. W.

shall mourn: and it shall rise up as a river, and shall run down as the river of Egypt.

6 He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: “who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

7 Are not you as the children of the Ethiopians unto me, O children of Israel, saith the Lord? did not I bring up Israel out of the land of Egypt: “and the Palestines out of Cappadocia, and the Syrians out of Cyrene?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord.

9 For behold, I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.

10 All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.

11 In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

12 That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord, that doth these things.

13 Behold, the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

14 And I will bring back the captivity of my people, Israel: and they shall build the abandoned cities, and inhabit them: and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land, which I have given them, saith the Lord, thy God.

^a Deut. L. 25, Jer. xlv. 4. ^b Acts xv. 16. ^c Job. v. 15

VER. 7. *Ethiopians.* That is, as black as they, by your iniquities. Ch.—Chus was father of Scythians, Arabs, &c. Yet none of these nations were under the peculiar protection of God.—*Cappadocia.* Cyprus, (Gen. x. 14,) or rather Crete. 1 Kings. C.—*Cyrene,* (Sym.) “wall,” (Th.) or “pit” Sept. Theglatphesassar took Aram or the people of Damascus into captivity. C.

VER. 9. *Ground,* to be mixed with the good corn. Israel shall be purified in captivity. C.

VER. 11. *David.* S. James, after S. Peter, explains this of the vocation of the Gentiles. Acts xv. 15. W.

VER. 12. *Edom,* subdued by Hircan, with the surrounding nations. The same letters may be read *Adam*, “man,” as the Sept. have, agreeably to Acts xv. 17. C.—“That the rest of men might seek the Lord, (Grabe substitutes me,) and all the nations upon whom my,” &c. Edom and all mankind shall receive the glad tidings of salvation. H.

VER. 13. *Shall overtake,* &c. By this is meant the great abundance of spiritual blessings; which, as it were, by a constant succession, shall enrich the Church of Christ. Ch.—Munster, and his imitator, Clarius, see nothing but an allegory in this abundance and return, ver. 14. Yet the literal sense ought to be adopted, when it involves no contradiction. Houbigant, Pref. p. 237.—God promised a succession of crops to the faithful Israelites, (Lev. xxvi. 5,) and the return of the ten tribes is frequently specified. C.

THE
PROPHETIC OF ABDIAS.

ABDIAS, whose name is interpreted *the servant of the Lord*, is believed to have prophesied about the same time as Osee, Joel, and Amos; though some of the Hebrews, who believe him to be the same with Achab's steward, make him much more ancient. His prophecy is the shortest of any in number of words, but yieldeth to none, saith S. Jerom, in the sublimity of mysteries. It contains but one chapter. Ch.—He foretells the destruction of Edom, for its pride and enmity against the Jews; whose return and redemption of mankind are also announced. W.—Abdias seems to have prophesied after the destruction of Jerusalem, and before Nabuchodonosor attacked Edom, &c., which took place within five years. C.

CHAPTER I.

The destruction of Edom, for their pride: and the wrongs they did to Jacob: the salvation and victory of Israel.

THE* vision of Abdias. Thus saith the Lord God to Edom: "We have heard a rumour from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

2 Behold, I have made thee small among the nations: thou art exceedingly contemptible.

3 The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

4 Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord.

5 If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? if the grape-gatherers had come into thee, would they not have left thee at the least a cluster?

6 How have they searched Esau, how have they sought out his hidden things?

7 They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay snares under thee: there is no wisdom in him.

8 "Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

9 And thy valiant men of the south shall be afraid, that man may be cut off from the mount of Esau.

10 *For the slaughter, and for the iniquity against thy

* A. M. circiter 8234, A. C. 726.—Jer. xlvi. 14.

brother, Jacob, confusion shall cover thee, and thou shalt perish for ever.

11 In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

12 But thou shalt not look on in the day of thy brother in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

13 Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils, in the day of his calamity: and thou shalt not be sent out against his army, in the day of his desolation.

14 Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

15 For the day of the Lord is at hand upon all nations as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

16 For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink and sup up, and they shall be as though they were not.

17 And in Mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that possessed them.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

19 And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Phi-

* Isa. xxix. 14, 1 Cor. i. 19.—4 Gen. xxvii. 42.

CHAP. I. VER. 1. *Edom*. The Jews understand this of the Romans; others apply it to themselves; but it seems to speak of the Idumeans.

VER. 2. *Contemptible*. The nations of Chaldea, &c. were far more potent, yet Edom must be brought still lower.

VER. 3. *Rocks*. Heb. "Sela," or Petra, the capital. C.—People dwell in caverns from Eleutheropolis to Ailath. S. Jer.

VER. 5. *Cluster*. Jer. xlvi. 9. The Chaldeans take all, and remove the people. Ver. 7.

VER. 7. *Peace*. The enemy had used their services against the Jews; but now they invade their confederates. C

VER. 9. *South*. Heb. "Theman," (C) where the Romans kept a garrison, fifteen miles south of Petra. S. Jer.

VER. 10. *Slaughter*. They invaded the dominions of Achaz, and incited the enemy to destroy all. 9 Par. xxviii. 17; Psal. cxxxvi. 7.

VER. 11. *Capture*. He alludes to the taking of Scidecias.

VER. 12. *Thou shalt not look, &c.*, or, *thou shouldst not, &c.* It is a reprobation for what they had done, and at the same time a declaration that these things should not pass unpunished. Ch.—*Magnify*. Lat. thou shalt not speak arrogantly against the children of Juda, as insulting them in their distress. (Ch.) like people

900

mocking. When they shall be themselves afflicted, they shall cease to upbraid the Jews. C.

VER. 13. *Army*. Heb. also, "goods." Sept. "thou wilt not join their army in the day of ruin." H.

VER. 14. *Flee*. The Idumeans might easily have concealed the fugitives. But they were so inhuman as to fall upon them, (C.) or drive them back.

VER. 15. *Nations around*. H.

VER. 16. *Drink*. They shall rejoice at your fall, as you did at that of Jud. (9 Jer.); or, as my people has not been spared, can you expect to escape? Jer. xlvi. 12.—*Not*. These nations and the Chaldeans themselves were brought low while the Jews regained the regal power.

VER. 17. *Sign*. This prosperity, in the historical sense, was promised to the Jews, after their return; and they enjoyed as much of it as their sins did not hinder; the rest was fulfilled in Christ. S. Jer. ad Dard. W.—*Holy*. Providence watched over the Jews in a particular manner, while the neighbouring nations were a prey to the Persians, to Alexander, &c.

VER. 18. *Stubble*. The Jews often attacked Edom, and at last forced them to submit to the law of circumcision.—*Revenues*. Sept. cope varv; "corn firmer or carrier." H.

listines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

20 And the captivity of this host of the children of Israel, all the places of the Chanaanites, even to Sarepta:

VER. 19. *Plains.* Sephain, Jos. x. 40.—*Samaria,* which the Cutheans had occupied, till Alexander subjected them to the Jews, and Hircan asserted his authority. Jos. Ant. xii. 18.—*Galaad,* east of the Jordan. Benjamin alone did not occupy this country.

VER. 20. *Sarepta.* This was accomplished after the persecution of Epiphanes. *Bosphorus.* S. S. Jervin's master interpreted *Sepharad.* But it seems rather

and the captivity of Jerusalem, that is in Bosphorus, shall possess the cities of the south.

21 And saviours shall come up into Mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

to mean a part of Mesopotamia. Sippara stands above, where the Euphrates divides its streams.

VER. 21. *Saviours,* the Machabees, as figures of Christ. The temporal power of the Jews ended thirty-seven years after his resurrection. C.—The rest of this prophecy (ver. 19) regards Christ's kingdom over all nations which believe in him, and receive the remission of their sins. Acts x. 43. S. Aug. de Civ. Dei, viii. 31. W.

THE PROPHECY OF JONAS.

Jonas prophesied in the reign of Jeroboam II., as we learn from 4 Kings xii. 25 to whom also he foretold his success in restoring all the borders of Israel. He was of Gath-Upper, in the tribe of Zabulon, and consequently of Galilee; while confutes that assertion of the Pharisees, (John vii. 52,) that no prophet ever arose out of Galilee. He prophesied and prefigured in his own person the death and resurrection of Christ, and was the only one among the prophets who was sent to preach to the Gentiles. Ch.—The most incredible mystery in our religion, and the vocation of the Gentiles, are thus annuated. C.

CHAPTER I.

Jonas being sent to preach in Nine, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.

NOW the word of the Lord came to Jonas, the son of Amathi, saying:

2 Arise, and go to Nine, the great city, and preach in it. for the wickedness thereof is come up before me.

3 And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord.

4 But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

5 And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

6 And the ship-master came to him, and said to him: Why art thou fast asleep? rise up, call upon thy God, if so be that God will think of us, that we may not perish.

7 And they said every one to his fellow: Come, and let us cast lots, that we may know why this evil is

upon us. And they cast lots, and the lot fell upon Jonas.

8 And they said to him: Tell us for what cause this evil is upon us, what is thy business? of what country art thou? and whither goest thou? or of what people art thou?

9 And he said to them: I am a Hebrew, and I fear the Lord, the God of heaven, who made both the sea and the dry land.

10 And the men were greatly afraid, and they said to him: Why hast thou done this? (for the men knew that he fled from the face of the Lord: because he had told them.)

11 And they said to him: What shall we do to thee, that the sea may be calm to us? for the sea flowed and swelled.

12 And he said to them: Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

13 And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

14 And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 And they took Jonas, and cast him into the sea, and the sea ceased from raging.

VER. 5. *God.* They were idolaters. Ver. 6.—*Wares,* which is commonly done in storms. C. This loss was in punishment of their sins, though they seem not devoid of some fear of God and man. H. *Sleep.* This is a lively image of the insensibility of sinners, fleeing from God, and threatened on every side with his judgments; and yet sleeping as if they were secure. Ch.

VER. 9. *Fear,* and therefore flee from the face of the Lord. Ver. 9, 10. H.—He knew that God is every where. V. r. 3, Paul. CLXXI. 8. C.—Sept. "I was ship." Fear is often taken in this sense. H.

VER. 12. *Cast me.* God intimates that he required this sacrifice. M.

VER. 13. *Hard.* They were unwilling to destroy the prophet, (C.) fearing to incur fresh guilt by thus treating one who had intrusted his life to them. Jos. Ant. ix. 11.

VER. 14. *Blood.* We act thus by his direction, and through necessity.

VER. 16. *Lord.* They were converted by this prodigy, and offered sacrifice immediately, or (C.) when they came to port. M.

* A. M. c. 1897. A. C. 807

CHAP. I. VER. 2. *Nine,* the capital city of the Assyrian empire. Ch.—It was 150 stadia long, and 90 broad, (Diod. 2, on the western bank of the Tigris. Pany. vi. 13.—At the time when Jonas preached, Nine would contain about six hundred thousand. Chap. iv. 11.—For the Sept. add, "cry of" Gen. iv. 11, and xviii. H.

VER. 3. *Tharsis.* Which some take to be Tharsus of Cilicia, others to be Tartessus of Spain, others to be Carthage. Ch. *Joppe,* now Jaffa, M., a miserable sea-port. H.—It was formerly the best near Jerusalem, (2 Par. ii. 16,) though very dangerous. Jos. Bel. i. 3, or 29. C.—*Lord.* He feared being accounted a false prophet, (W.) knowing how much God was inclined to show mercy, (chap. iv. 2,) and being disconcerted at the difficulty of the undertaking, like Moses and Gideon. C.

VER. 4. *Broken.* Seeing no natural cause of such a sudden tempest, they concluded (W.) that some on board were guilty. C.

16 And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

CHAP. II.

Jonas is swallowed up by a great fish; he prayeth with confidence in God; and the fish casteth him out on the dry land.

NOW the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish three days and three nights.

2 And Jonas prayed to the Lord, his God, out of the belly of the fish.

3 And he said: 'I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.'

4 And thou hast cast me forth into the deep, in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

5 And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

6 'The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.'

7 I went down to the lowest parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt bring up my life from corruption, O Lord, my God.

8 When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto thy holy temple.

9 They that in vain observe vanities, forsake their own mercy.

10 But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

11 And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

CHAP. III.

Jonas is sent again to preach in Nineveh. Upon their fasting and repentance, God recalleth the sentence by which they were to be destroyed.

* Matt. xi. 40, and xvi. 4; Luke xi. 50, 1 Cor. xv. 4.—Ps. cxlv. 1.

CHAP. II. VER. 1. *Fish.* Many suppose (H.) that this fish was a whale, as it does not live on flesh (C.); but its throat being so narrow, as hardly to suffer a man's arm to pass, it is more probable that it was the sea-lion, or *canis charianus*, (Bartolin 14,) which may easily contain a man. *Anarhynchus*, ill. 92. M.—This sea-dog, or shark, has five rows of teeth in each jaw. Human bodies have been found entire in the stomach. Button.—Our Saviour calls the fish a whale Matt. xi. 40. W.—But that term is given to any great sea-monster. Yet it is not of much importance what species of fish be meant, provided the miracle be admitted. C.—*Nights*, or as long as our Saviour was in the monument, (M.) which was about thirty-four hours. C. Dis.

VER. 9. *I cried.* These five verses (H.) express his thoughts while he was in the sea, (S. Jer. C.) or in the fish. H.—*Licit*; the whale's belly, (Theod., &c.,) or rather the depth of the sea. It may denote any imminent danger.

VER. 5. *Eyes*, in a sort of despair, like the psalmist, xxx. 23. Yet he presently resumes fresh confidence in God, notwithstanding the greatness of his offences.—*Temple.* He went to Jerusalem, like other good Israelites.

VER. 6. *Soul*, so that I was in danger of being suffocated. Paul. lxviii. 2. C.—*Sea.* Heb. "weeds entangled," &c. H. The Mediterranean has a great deal of sea-weed. He speaks of the time before he was swallowed up by the fish.

VER. 7. *Loest.* Heb. and Sept. "clesta."—*Bars*, or prisons, in the abyss, (C.) farthest from the heights. W.

VER. 9. *Mercy.* He alludes to the sailors. Theod.—Heb. also, "let them forsake their worship," (Dru. Lev. xx. 17,) or they are guilty of impiety. They neglect their vows. Ver. 10; chap. i. 18. C.

VER. 11. *Spoke to the fish.* God's speaking to the fish was nothing else but his will, to which all things obey. Ch. W.

CHAP. III. VER. 2. *Bid thee before or when thou shalt be there.* C.—He seems to have retired to Jerusalem. M.

VER. 3. *Journey.* By the computation of some ancient historians, Nineveh was about fifty miles round: so that to go through all the chief streets and public places was three days' journey. Ch.—Diodorus (in. 1) says Nineveh was 160 stadia or furlongs in length. It must have been therefore 480 round; and as each fur-

lola contains 125 paces of 5 feet each, the compass would be "60 Italian miles, (about 50 Eng.,)" which would employ a person three days to go through the principal streets. W.

VER. 4. *Journey.* He records what he said the first day, though he seems to have preached many, (Theod.,) even during forty days, after which time (H.) he expected the city would fall, and therefore retired out of the walls. Chap. iv.—*Forty.* Sept. *three*. S. Justin, (Dial.) "three, or forty-three." Theodoret thinks that the mistake was made by some ancient transcriber, and has since prevailed in all the copies of the Sept. All the rest have forty. S. Aug. (de Civ. Dei, xviii. 44.) believes the Sept. placed three for a mysterious reason. Origen (Hom. 16. Num.) suggests that the prophet determined the number, and hence God did not execute the threat. C. This and many other menaces are conditional. If man repent, God will change his sentence. S. Chrys. S. Greg. Mor. xvi. 18. W.

VER. 5. *God.* They were convinced that he had wrought such wonders in the person of Jonas, with a desire of their welfare, particularly as he allowed them some delay. Accordingly they did penance for about forty days, and their conversion was so sincere, that Christ proposes it to his disciples. Matt. xi. 41. C.

VER. 6. *King Sardanapalus.* (Salien, A. 3216,) or rather his father, Paul, whom Strabo calls Anacyndaraxes, (C.) and who died A. 3237, (Usher,) four years after he had invaded Palestine. 4 Kings xv. 19.

VER. 7. *Princes.* Their consent was requisite, to form an irrevocable edict. Dan. vi. 8.—*Men.* Even infants, according to the Fathers. Joel ii. 10. S. Basil adds also, the young of cattle. This was done to excite rational beings to repentance. Theod. C.

VER. 10. *Mercy.* Heb. "repented," as some copies of the Sept. read, while others have, "was comforted." It—God suspended the stroke. But as the people soon relapsed, Sardanapalus burnt himself to death, and the city was taken, (S. Jer.,) thirty-seven years after Jeroboam, A. 3257 Usher.—Yet this was only a prelude to its future ruin, foretold by Tobias, (xiv. 5, in Gr.) and effected by Nabopolassar and Astyages. C. A. 3378. Usher. The vestiges did not appear in the days of Lucifer, (Charon C.) soon after Christ. H.

yet in my own country? therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

3 And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

4 And the Lord said: Dost thou think thou hast reason to be angry?

5 Then Jonas went out of the city, and sat toward the east side of the city, and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

6 And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

* Psal. lxxiv. 5. Joel ii. 13.

CHAP. IV. VER. 1. Troubled. His concern was lest he should pass for a false prophet; or rather lest God's word, by this occasion, might come to be slighted and disbelieved. Ch.—He conjectured that God would spare the penitent Ninevites, and feared lest prophecies should be deemed uncertain. The conversion of Ninevites was an earnest of that of the Gentiles. C.

VER. 6. Went, or "had gone," waiting for the city's ruin. C.

VER. 6. The Lord God prepared an ivy. Hederam. In the Heb. it is kukajon, which some render a gourd; others, a palmerist, or *palma Christi*. Ch.—This latter is now the common opinion. S. Jerom explains it of a shrub growing very fast in the sandy places of Palestine. He did not pretend (C.) that *hedera*, or ivy as Aquila translates, (H.) was the precise import; but he found no Latin term more resembling, (C.) as he observes here and in his letter to S. Aug., who had informed him that a certain bishop of Africa having read his version publicly, the audience was surprised at the change; and the Jews, "either through ignorance

7 But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

8 And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

9 And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

10 And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished.

11 And shall not I spare Ninev, that great city, in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?

or malice," decided in favour of the old Greek and Latin version of *gourd*, which Prot. reads H.

VER. 6. Death. The spirit of prophecy changes not the temper. C.—Jonas had reason to be grieved, and so had God to show mercy. In this history and prediction, who would have thought that Jonas had been a figure of our Saviour in death and resurrection, if he himself had not declared it? Matt. xii. W.—The prophet comes out of the fish alive, as Christ does from the tomb. He was cast into the sea to save those on board; Christ dies for the redemption of mankind. Jonas had been ordered to preach, but did not comply till after his escape; thus the gospel was designed to be preached to the Gentiles, yet Christ would not have it done till he had risen. Matt. xv. 26. The very name *fish*, *τραχεία*, is a monogram of "Jesus Christ, the Son of God, a Saviour, (C.) or crucified." H. S. Paulin, Ep. 93.—Levere Jonas most strikingly foreshadowed Christ. S. Aug. de Civ. Dei, xviii. 30.

THE

PROPHECY OF MICHEAS.

MICHEAS, of Morastis, a little town in the tribe of Benjamin, was contemporary with the prophet Isaías, whom he resembles both in his spirit and his style. He is different from the prophet Micheas, mentioned in the Third Book of Kings, chap. xvii., for that Micheas lived in the days of king Achab one hundred and fifty years before the time of Ezequias, under whom this Micheas prophesied. Ch.—He addresses both Israel and Juda, and predicts the happiness of the Jews after the captivity, as a figure of what the Church should enjoy. C.—The Jews shall embrace the faith at last, after the Gentiles. W.—His style is obscure, like that of Osee. C.

CHAPTER I.

Samaria, for her sins, shall be destroyed by the Assyrians: they shall also invade Juda and Jerusalem.

THE word* of the Lord, that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

2 Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

3 For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

* A. M. circiter 7246, A. C. 758.

4 And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

5 For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? is it not Samaria? and what are the high places of Juda? are they not Jerusalem?

6 And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

7 And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to

* Deut. xxxii. 1. Isa. i. 2.—* Isa. xxv. 31

VER. 5. Jerusalem. High places were left there under Joathan & King xv. 35. Achab had introduced the worship of Baal into Samaria, and though the family of Jehu repressed this worship, it gained ground when Micheas appeared. C.

VER. 6. Heap. Sept. "but to keep the fruit." Heb. "hillock of the field," (H.) to be cultivated. Grot.—Bare, by Salmanasar. 4 Kings xvii. 6.

VER. 7. Her wages. That is, her donaries or presents offered to her idols.

CHAP. I. VER. 1. Morasthite, "of Maresa," Chal. Chap. i. 14. C.) a village near Eleutheropolis. S. Jer.—King. They reigned about sixty years. C.

VER. 2. Witness. Deut. xxxii. 1; Isa. i., and vi. The prophet discharges his duty, and will not be blameable, if people do in their sins. Jer. vii. 18. W.

VER. 4. Melted. Sept. "moved." H.—Cleft, as it was to swallow up Core. Num. xvi. 31.) with the greatest ease.

destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

8 Therefore will I lament, and howl: I will go stript and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

9 Because her wound is desperate, because it is come even to Juda, it hath touched the gate of my people, even to Jerusalem.

10 Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

11 And pass away, O thou that dwellest in the Beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the House adjoining shall receive mourning from you, which stood by herself.

12 For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

13 A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion, for in thee were found the crimes of Israel.

14 Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

15 Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

16 Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

CHAP. II.

The Israelites, by their crying injustices, provoke God to punish them. He shall at last restore Jacob.

or the hire of all her traffic and labour. Ch. -*Harlot*. They were gathered together by one idolatrous city, viz. Samaria, and they shall be carried away to another idolatrous city, viz. Nineve. Ch.

VER. 8. *Naked* Ill clothed. It: to show the approaching calamity of the Israelites. Isa. xx. M.—*Dragons*, when they are crushed by the elephant. Sol. a. 38. M.—*Thoumim* means also H., whales, &c., which make a horrible noise—*Ostriches*, or swans. Isa. x. 21 both have a mournful note. C.

VER. 9. *Gate* 1. it is the destruction of Samaria shall be followed by the invasion of my people of Juda, &c., the Assyrians shall come and lay all waste even to the confines of Jerusalem. Ch. Juda received the worship of Baal from Israel. It shared in the punishment of that kingdom. The prophet alludes to the ravages of Sennacherib. Ver. 13. C.

VER. 10. *Geth*. Amongst the plagues lest they rejoice at your calamity Ch. 2 Kings i. 20; Amos vi. 9. C.—*Tel* not in. calamities, which I foresee, among your enemies, lest they rejoice. But lament in your own houses, which shall be filled with dust. S. Jerom prays for the light of the Holy Ghost to understand this passage. W.—*Weep ye not*. Keep in your tears, that you may not give your enemies an occasion of insulting over you: but in your own houses, or in your house of dust, your earthly habitation, sprinkle yourselves with dust, and put on the habit of penitence. Some take the house of dust (in Hebrew *Aphrah*) to be the proper name of a city. Ch.—*Of dust*. Samaria, ver. 6. C.

VER. 11. *Place*. In Samaria. In the Hebrew, the *beautiful place* is expressed by the word *Saphir*, which some take for a proper name of a city. Ch.—It is thought that S. Jerom has given the sense of several proper names. (C.) or this has been done since in the Vulg by some other. In the edit. of his works, (A. 1633,) we read, "The dwelling of Saphir passes from you: she hath not come out who inhabits Sennacherib. The house of Asiel shall receive." &c. H. Saphir or Sennacherib was a strong place (Jos. Sol. ii. 37) of Galilee, where Samaria was also situated. Judg. iv. 11. Haezel may denote "the vicinity." C.—*Coming*, viz. Judea and Jerusalem, neighbours to Samaria, and partners in her sins, shall share also in her mourning and calamity: though they have pretended to stand by themselves, trusting in their strength. Ch.

VER. 12. *B oak*, &c. Jerusalem is become weak unto any good; because she dwells in the bitterness of sin. Ch. *Bitterness*. S. Jer. "Maroth" Sym "protesting to bitterness" They are unable to defend their possessions. H.

VER. 13. *Lachis*, when Sennacherib came to besiege it. 4 Kings xviii. 13. C.—*Beginning*. That is, Lachis was the first city of Juda that learnt from Samaria the worship of idols, and communicated it to Jerusalem. Ch.

VER. 14. *Send* Lachis shall send to Geth for help: but in vain; for Geth, instead of helping, shall be found to be a *house of lying* and *deceit* to Israel. Ch.—*Inheritance*. Some translate rather "Moreseth (or Morashu, of Geth, the houses of Ascalon)" &c. Both these towns were near Geth and perhaps at this time subject

W^OE to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

2 And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

3 Therefore thus saith the Lord: Behold, I devise an evil against this family: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

4 In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that will divide our land?

5 Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

6 Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

7 The house of Jacob saith: Is the Spirit of the Lord straitened, or are these his thoughts? Are not my words good to him that walketh uprightly?

8 But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

9 You have cast out the women of my people from their houses, in which they took delight: you have taken my praise for ever from their children.

10 Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

to it 2 Par. xxviii. 18 Achaz sent to ask for aid against the king of Israel, ver. 9. C

VER. 15. *Heir* Maresa (which was the name of a city of Juda) signifies inheritance: but here God by his prophet tells the Jews, that he will bring them an heir to take possession of their inheritance: and that the glory of Israel shall be obliged to give place, and to retire even to Odollam, a city in the extremity of their dominions. And therefore he exhort them to penance in the following verse. Ch.—Maresa shall fall a prey to the king of Assyria. Micheas was a native of this town, and he ironically addresses his countrymen C.—*Glory*. Thus he denotes "the nursery" of Israel, which shall be extended to the last town in Juda. W

CHAP. II. VER. 1. *Evil*. Sept. "labours." Heb. "vanity, or an idol." H.—That is called unprofitable, which is very detrimental. W.—*Morning*, suddenly and with zeal. C.—*Is*. Heb "has power, (Chal.)" they have not raised their hands to God." Sept. Arab

VER. 2. *Oppressed*. L.t. "calumniated," (H.) as Jezebel did Naboth 3 Kings xxii. 13.

VER. 3. *Time*. It was very near. Micheas saw the ruin of Samaria, under Tigrathphalassar and Sennacherib

VER. 4. *Say*. The Israelites sing this mournful canticle to ver. 7, which the prophet composes for them, to show the certainty of the event. It is very dismal. C.—The wise synagogue speaks. M.—*Depart* How do you pretend to say that the Assirian is departing, when indeed he is coming to divide our lands amongst his subjects? Ch.

VER. 5. *None*. Thou shalt have no longer any lot or inheritance in the land of the people of the Lord. Ch.—Strangers had taken possession. C.

VER. 6. *Drop*. That is, the prophecy shall not come upon these. Such were the sentiments of the people that were unwilling to believe the threats of the prophet. Ch.—Heb. "Make it not rain, they will make it rain, they will cause no rain like this: confusion shall not cease." The people beg that the prophet would not announce such judgments: but, (C.) correcting themselves, they bid him to say what they please, (H.) as nothing can befall them more terrible. Here the canticle ends. C.

VER. 7. *Straitened*. Is he inclined to danger? The prophet replies, if God purishes, it is because the people will not repent. C.

VER. 8. *Away*. You have even stripped people of their necessary garments, and have treated such as were innocently passing on the way, as if they were at war with you. Ch. It alludes to Israel attacking Juda without cause, and killing 120,000 at once, while they took 21,000 women and children (ver. 9) captives, whom Oded indeed persuaded them to release. 2 Par. xxviii. 6. C.

VER. 9. *Cast out*, &c. Either by depriving them of their houses; or, by your crimes, giving occasion to their being carried away captives, and their children, by that means, never learning to praise the Lord. Ch.

11 Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

12 I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as the sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of men.

13 For he shall go up that shall open the way before them: they shall divide, and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

CHAP. III.

For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.

1 ND I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

2 You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?

3 Who have eaten the flesh of my people, and have gayed their skin from off them: and have broken, and chopped their bones as for the kettle, and as flesh in the midst of the pot.

4 Then shall they cry to the Lord, and he will not hear them: and he will hide his face from them at that time, as they have behaved wickedly in their devices.

5 Thus saith the Lord concerning the prophets that make my people err: that bite their teeth, and preach peace: and if a man give not something into their mouth, they prepare war against him.

6 Therefore night shall be to you instead of vision, and darkness to you instead of divination: and the sun shall go down upon the prophets, and the day shall be darkened over them.

7 And they shall be confounded that see visions, and the diviners shall be confounded: and they shall all cover their faces, because there is no answer of God.

▪ Eze. xxii. 27; Seph. iii. 3.

VER. 10. *Corruption.* Your sins will not permit you to remain any longer, and strangers shall desile this land. C.

VER. 11. *Would God, &c.* The prophet could have wished, out of his love to his people, that he might be deceived in denouncing to them these evils that were to fall upon them, but by conforming himself to the will of God, he declares to them that he is sent to prophesy, literally to let drop upon them, the wine of God's indignation, with which they should be made drunk; that is, stupefied and cast down. Ch.

VER. 12. *Assemble.* God shows his mercy, in gathering his Church out of all nations. W.—*Men.* The country was very populous when the Romans destroyed the Jews. They had returned by degrees. C.

VER. 13. *Open.* Heb. "break down." H.—*Divide.* Heb. "make a breach." They shall return boldly, and in triumph. C.

CHAP. III. VER. 1. I. Heb. and Sept. "He, the Lord, said;" or, Micheas addressed the princes of both kingdoms, under Ezechias. Ver. 12; Jer. xxvi. 18. To know and practise. Osee vi. 3. C.—Both rich and poor strove to extort from each other. W.

VER. 5. *Peace.* They pretend goodness, while they do the greatest mischief.—*Prepare.* Lit. "sanctify," (H.) or denounce war. C.

VER. 11. *Hire.* It is not lawful to refuse instruction to those who have nothing; nor must priests act solely for a temporal reward, though reason shows that they should be supported by those whom they have to teach. Matt. x. 8, 10; Gal. vi. 6; and 1 Tim. v. 18. C.

VER. 12. *Forests.* after its destruction by Nebuchodonosor. C.—In the space of three years neglect's shrubs were growing in the courts of the temple. 1 Mac. iv.

8 But yet I am filled with the strength of the spirit of the Lord, with judgment and power: to declare unto Jacob his wickedness, and to Israel his sin.

9 Hear this, ye princes of the house of Jacob, and ye judges of the house of Israel: you that abhor judgment, and pervert all that is right.

10 You that build up Sion with blood, and Jerusalem with iniquity.

11 *Her princes have judged for bribes: and her priests have taught for hire, and her prophets divined for money: and they leaned upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us.

12 Therefore, because of you, *Sion shall be ploughed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple as the high places of the forests.

CHAP. IV.

The glory of the Church of Christ, by the conversion of the Gentiles. The Jews shall be carried captives to Babylon, and be delivered again.

1 ND *it shall come to pass in the last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, and high above the hills: and people shall flow to it.

2 And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war any more.

4 And every man shall sit under his vine, and under his fig-tree, and there shall be none to make them afraid, for the mouth of the Lord of hosts hath spoken.

5 For all people will walk every one in the name of his god: but we will walk in the name of the Lord, our God, for ever and ever.

6 In that day, saith the Lord, I will gather up her that

▪ Jer. xxvi. 18.— Isa. ii. 2

38. H.—Rufus ploughed up the spot where the temple had stood, after the Romans had burnt it down. S. Jer. Jos. Bel. vii. 20.—This prediction made a deep impression on the minds of the people. It caused them to refrain from killing Jesus. Ver. 1. C.

CHAP. IV. VER. 1. *Last days.* This sometimes means after this. Isa. ix. 1. But here it denotes the time which shall elapse from Christ till the day of eternity. The Jews allow that this prediction regards the Messiah, though they will not explain it of Jesus Christ. Their exceptions are well refuted by Rober. W.

VER. 2. *Jerusalem.* No other nation ever embraced the Jewish law. But all received the gospel, (C.) which was first preached at Jerusalem by people of that country. H.

VER. 3. *Judge, or "rule."* (Judg. viii. 22,) as Christ does over all. C.—*Ploughshares.* Heb. "scythes," (H.) or "coulters." W. Mart. xiv. 34. C.—*Learn, &c.* The law of Christ is a law of peace; and all his true subjects, as much as he is in them, love and keep peace with all the world. Ch. They will sustain injuries meekly. 1 Cor. vi. W. When Christ appeared, the Roman empire enjoyed peace. C.

VER. 5. *And ever.* After the captivity the Gentiles continued to worship idols, and the Jews had a greater aversion for them; but when the gospel was propagated, idols fell into contempt, and the Jewish law was at an end, while heretics were varying continually. The Church alone is stable, and built upon the rock. C.

VER. 6. *Hultheth,* as the synagogue did (3 Kings xviii. 21,) bringing nothing to perfection, (Heb. vii. 19,) while the Gentiles were abandoned to idolatry. From both Christ chose his Church. Acts xxi. 20, &c. C.

dalthe: and her that I had cast out, I will gather up: and her whom I had afflicted.

7 And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: "and the Lord will reign over them in Mount Sion, from this time now and for ever.

8 And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea, the first power shall come, the kingdom to the daughter of Jerusalem.

9 Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labour?

10 Be in pain and labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

11 And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

12 But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

13 Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

CHAP. V.

The birth of Christ in Bethlehem: his reign and spiritual conquests.

NOW shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

2 AND thou, BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come

• Soph. iii. 19.—b Dan. vii. 14; Luke i. 32.

VER. 7. Remnant, or numerous progeny.—Afflicted. Heb. and Sept. "re-pudiated," (C.) or "cast off." H.

VER. 8. Cloudy. Heb. "fortress, or ophel," a tower or wall near the temple. 2 Esd. iii. 27.—Flock. Jerusalem was no better, after the Chaldeans had destroyed it. 4 Kings xvii. 9. Yet there Zorobabel, the Machabees, and Christ displayed their power. It was the cradle of the Church. Some take this to refer to Bethlehem, v. 2. C.

VER. 9. No king, after Zedekias was taken. C.

VER. 11. Zion. Let us enter the sanctuary and plunder it.

VER. 13. Brass. Fear nothing. The Jews did not attack the army of Cambyses, (Eze. xxxviii. 21, and xxxix. 10. C.) at least at first. H.—But what God did for them is attributed to them. C.

CHAP. V. VER. 1. Robber. Some understand this of Babylon, which robbed and pillaged the temple of God; others understand it of Jerusalem, by reason of the many rapines and oppressions committed there. Ch. Heb. "now assemble, O daughter of troops," Babylon, famous (H.) for soldiers, who will seize Zedekias (Eze. xxxix. 6. C.); or Jerusalem, noted for rapine. Ch. x. viii.

VER. 2. Ephrata. This was the ancient name (H.) of Bethlehem, (Gen. xxxv. 16,) though some think that it was so called after Caleb's wife (1 Par. ii. 19)—Art, or "art thou?" &c., which makes it agree with Matt. ii. 4. Little. Heb. *ta'ar*, (H.) is often rendered "considerable." Ch. *thousands*, capital cities.

VER. 7. Bethlehem seemed too mean to send forth a ruler over the rest. The ancient Jews clearly understood this of the Messiah. The moderns explain it of Zorobabel: but the expressions are too grand for him. C.—S. Jerome accuses the Jews of having designedly omitted some cities, (Jos. xv. 60,) because Bethlehem Ephrata is one. It is nowhere else thus described. Kennicott. The priests substituted *land of Juda* instead of *Ephrata*. Matt. ii. H. The evangelist relates their words, to show their negligence in quoting scripture forth. That is, he who as man shall be born in thee, as God was born of his Father from all eternity. Ch.—Eternity. These expressions singly may a long time (Exod. xvi. 8, Psal. xxv. 7); but when doubled, *seculum seculum*, &c., they must be understood of an absolute eternity, which Christ enjoyed with the Father and the Holy Ghost, though, in his human nature, he was born in time. W.

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forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

3 Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

4 And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God and they shall be converted, for now shall he be magnified even to the ends of the earth.

5 And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven sheep herds, and eight principal men.

6 And they shall feed the land of Assyria with the sword, and the land of Neimrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

7 And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

8 And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take, there is none to deliver.

9 Thy hand shall be lifted up over thy enemies, and all thy enemies shall be cut off.

10 And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

11 And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sor-

• Matt. ii. 6, John vii. 42.

VER. 3. Forth, i.e. Babylon let them go (sanct.); or the Jews shall enjoy the land till Christ come. S. Jer. xix. 2, or he will leave them in their hardness till the nations shall have received the gospel, when there shall be one fold. John x. 16, Rom. xi. 25

VER. 5. Peace. This regards Christ, and not Zorobabel. C.—Assyrian. It is the persecutors of the Church; who are here called Assyrians by the prophet, because the Assyrians were at that time the chief enemies and persecutors of the people of God. Ch.—Seven, &c. The pastors of God's Church, and the depositors of the faith. The number seven, in Scripture, is taken to signify many, and when eight is joined with it, we are to understand that the number will be very great. Ch.—See Eze. x. 2, Ruth iv. 10. C.—Eight. Esayah places Arta'hane between Samaritis and Hystaspes, the former of whom was one of the seven magi, and the latter one of the seven conspirators, (C.) or rather chief princes, who attacked the usurper. H.

VER. 6. They Hystaspes first laid a tax of money on the Persians, who hence styled him a merchant. Herod. iii. 89.—He was severe, and often at war. C.—Feed. They shall make spiritual conquests in the lands of their persecutors, with the sword of the Spirit which is the word of God. Eph. vi. 17. Ch.—Sixth, &c. Sept. "in the ditch." Th., &c., "gates," where sentence was given.—Borders Seven or eight princes have taken the place of Cambyses, who had invaded Judea. Ver. 5. C.

VER. 7. Jacob, i.e. the apostles, and the first preachers of the Jewish nation, whose doctrine, like dew, shall make the plants of the converted Gentiles grow up, without waiting for any man to cultivate them by human learning. Ch.

VER. 8. Lion. This denotes the fortitude of these first preachers, and their success in their spiritual enterprises. Ch.—The Jews, by leave of Assurus, defended themselves, and the Machabees became terrible. Est. ix., and 1 Mac. 4.

VER. 10. Horses. Some understand this, and all that follows to the end of the chapter, as addressed to the enemies of the Church. But it may as well be understood of the converts to the church, who should no longer put their trust in any of these things. C.

VER. 11. Sorceries. The Jews after their return abstained more from such

ceries out of thy hand, and there shall be no divinations in thee.

12 And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more adore the works of thy hands.

13 And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

14 And I will execute vengeance in wrath, and in indignation, among all the nations that have not given ear.

CHAP. VI.

God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.

HEAR ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

2 Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

3 O my people, what have I done to thee, or in what have I molested thee? answer thou me.

4 For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary?

5 O my people, remember, I pray thee, what Balach, the king of Moab, purposed: and what Balaam, the son of Beor, answered him, from Setim to Galgal, that thou mightest know the justices of the Lord.

6 What shall I offer to the Lord that is worthy? where-with shall I kneel before the high God? shall I offer holocausts unto him, and calves of a year old?

7 May the Lord be appeased with thousands of rams, or with many thousands of fat he-goats? shall I give my first-born for my wickedness, the fruit of my body for the sin of my soul?

8 I will show thee, O man, what is good, and what the Lord requireth of thee: 'Verily to do judgment, and to love mercy, and to walk solicitous with thy God.'

9 The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear, O ye tribes, and who shall approve it?

10 As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

* Jer. ii. 5. — Num. xxii. 23. — Zach. vii. 9. Matt. xxii. 28; Deut. vi. 2, and xxvi. 18.

things; but not like the church of Christ, in which idols and dealings with the devil have never been tolerated.

CHAP. VI. VER. 1. *The mountains, &c.* That is, the princes, the great ones of the people. Ch. But I abominate real mountains, which had witnessed the unrighteousness of the people, &c. and had been defiled with their altars. &c. Prot. "Contend thou before the" &c. I. as God's advocate. He condescends to justify his conduct towards Israel. Isa. xli. 13. C.

VER. 5. *From Setim to Galgal.* He puts them in mind of the favour he did them, in not suffering them to be quite destroyed by the evil purpose of Balach and the wicked counsel of Balaam; and then gives them a hint of the wonders he wrought, in order to bring them into the land of promise by stopping the course of the Jordan, in their march from Setim to Galgal. Ch. — *Justices.* Sym. "mercies." C.

VER. 6. *What shall I offer &c.* This is spoken in the person of the people, desiring to be informed what they are to do to please God. C.

VER. 7. *Fat.* Heb. "torrents of oil." First-born, like Jephthah, or the king of Moab. Judg. xi., and 4 Kings. iii. 27.

VER. 8. *Solicitous.* Heb. also, "humbly" H. This was preferable to all other sacrifices of the old law, W; and was frequently inculcated. Deut. x. 12; Psal. xli. 9; Isa. i. 11. Yet the carnal Jews always made perfection consist in exterior ceremonies.

VER. 9. *Cry.* to all mankind — *It?* Who will attend? C.

11 Shall I justify wicked balances, and the deceitful weights of the bag?

12 By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

13 And I therefore began to strike thee with desolation for thy sins.

14 Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

15 "Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with the oil: and the new wine, but shalt not drink the wine.

16 For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

CHAP. VII.

The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper: and all mankind shall be redeemed by Christ.

WOE is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

2 The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

3 The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered the desire of his soul, and they have troubled it.

4 He that is best among them, is as a brier: and that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

5 Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

6 "For the son dishonoureth the father, and the daughter riseth up against her mother, the daughter-in-law

* Deut. xxviii. 54. Agg. i. 6 — Matt. x. 21

VER. 10. *Full of wrath, &c.* That is, big, ly provoking in the sight of God. Ch.

VER. 14. *And thy Sept.* "I will cast thee away into thyself" H — *Held* of some fruit. C.

VER. 15. *New Sept.* "grape." H

VER. 16. *The statutes of Amri, &c.* The wicked ways of Amri and Achab, idolatrous kings. Ch. — They were the most infamous of Israel. 3 Kings xvi. 25, 30 W — Heb. "the statutes of Amri are kept" Sept. "The precepts (omit, of my people shall perish." H. — You, rich men. C. — Sept. you shall receive the reproach of people" H.

CHAP. VII. VER. 1. *Figs,* which are the worst. S. 'er S. Am. in Luke vii. 3. Yet they were eagerly sought after before the other fruits came to maturity.

VER. 2. *Holy man.* Heb. *edok*, (H); "the pious" Assic in 2 Mac. x. 6. The disorder of Israel was great, though some were religious. C.

VER. 4. *Brier.* Heb. *edok*, or "thorn." Sept. "a consuming moth." — Inspection, or of thy chiefs (H.) and prophets. C.

VER. 5. *Bosom.* In times of general distress, even *christianities* are not trusted, because all are *rebellious* for themselves, even to the *protection* of others. W — Before the ruin of Israel civil wars raged 4 Kings xv. Our behaviour alludes to this passage. Matt. x. 25, Luke xii. 52 and xxi. 16. People will rise up to oppress true believers, and these must abandon their nearest relations, when they prove an obstacle to salvation. This is the moral and the other the literal sense. C.

against her mother-in-law: and a man's enemies are they of his own household.

7 But I will look towards the Lord, I will wait for God, my Saviour. my God will hear me.

8 Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

9 I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

10 And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? my eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

11 The day shall come, that thy walls may be built up: in that day shall the law be far removed.

12 In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

13 And the land shall be made desolate, because of the inhabitants thereof, and for the fruit of their devices.

* Matt. x. 36.

VER. 10. *She*; Babylon, my enemy. Ch.—*Streets*. Cyrus treated the fallen city with contempt. It stood for some time afterwards. C.

VER. 11. *Law* of thy enemies, who have tyrannised over thee. Ch.—The walls of Jerusalem are ordered to be rebuilt. Agg. i.

VER. 12. *Fortified*. Heb. also, "Egypt, and from Egypt to the river Euphrates, &c. The Jews shall occupy their ancient limits. Amos viii. 12. C—From all parts the captives shall return. H.

VER. 13. *Land* of Babylon, (Ch.) or "the land of Judæa (H.) has been," &c. It might also be again made desolate, because the captives built houses for themselves, and neglected the temple. Agg. i. 10.

VER. 14. *Alone*: destitute of all things, or in full security. Jer. xv. 17; Num.

14 Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad, according to the days of old.

15 According to the days of thy coming out of the land of Egypt, I will show him wonders.

16 The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

17 They shall lick the dust like serpents, as the creeping things of the earth, they shall be disturbed in their houses: they shall dread the Lord, our God, and shall fear thee.

18 Who is a God like to thee, who taketh away iniquity, and passeth by the sin of the remnant of thy inheritance? he will send his fury in no more, because he delighteth in mercy.

19 He will turn again, and have mercy on us: he will put away our iniquities: and he will cast all our sins into the bottom of the sea.

20 Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers in the days of old.

* Jer. x. 6; Acts x. 43.

xxii. 9. God will feed his people (C.) in the most fertile places, designated by Carmel and Basan. H.

VER. 15. *Wonders*. The prophets speaking of the return, have Christ and his religion in view: so that they seem not to find terms sufficiently magnificent. Isa. xi. 15, and xlii. 16; Zac. x. 11. C.

VER. 16. *Strength*, because they cannot overcome the Hebrews or Christians. M.—*Deaf*, being astonished. Job xxi. 5.

VER. 17. *Serpents*, (Gen. iii. 14,) out of respect or rage. C.

VER. 18. *No more*, for past offences. Yet, if they transgress again, they must not expect impunity. C.

VER. 19. *Away*. Prot. "subdue," (H.) or trample upon. C

THE

PROPHECY OF NAHUM.

NAHUM, whose name signifies a *comforter*, was a native of Eleæsæ, or Eleæsæi, supposed to be a little town in Galilee. He prophesied after the ten tribes were carried into captivity, and foretold the utter destruction of Nineveh by the Babylonians and Medes; which happened in the reign of Josias, (Ch.) in the sixteenth year, when the father of Nabuchodonosor and the grandfather of Cyrus entirely ruined Nineveh, and divided the empire between them, (C.) A. 3378 Usher. Tob. xiv. 16.—Nahum was probably on the spot when he proclaimed this beautiful prediction, which yields not to any work of profane authors. He might have been carried captive by Sennacherib, as he alludes to the captivity of Israel and to the blasphemies of Sennacherib. We cannot, therefore, place his prophecy before the fifteenth year of Ezechias. C.—He appeared about fifty years after Jonas, when the Ninevites had relapsed, and were destroyed in the space of one hundred and thirty-five years, as a figure of the subversion of idolatry by Christ's preaching the gospel of peace. W.

CHAPTER I.

The majesty of God, his goodness to his people, and severity to his enemies.

THE burden of Nineveh. The book of the vision of Nahum, the Eleæsæite.

2 The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

* A. M. circiter 3264, A. C. 740.

CHAP. I. VER. 1. *Burden*, or threat. W. Sept., "assumption," (H.) when the prophet saw in spirit the impending ruin. Theod.—We have described Nineveh, Jonas i. C.—It was overturned first A. 3267, and again A. 3378. Usher. Eleæsæite. Some think that Eleæsæ was the father of Nahum, but most suppose that it was a village of Galilee. C.

VER. 2. *Cleanse*. Lit. "cleansing, he will not make innocent" H.—The

3 The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

4 He rebuketh the sea, and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus fadeth away.

5 The mountains tremble at him, and the hills are

same expression is rendered, *No man of himself is innocent before thee*. Exod. xxxiv. 7. C.—No man is perfect in God's sight, (C., though they may appear to be such to others. H.—*Lust*. He walks upon them as we do on dry land.

VER. 4. *Desert*, as at the Red Sea. Psal. cv. 9.—*Languisheth*. The most fruitful places produce nothing, when God is angry.

VER. 5. *Made*. Sept. "shaken."—*Quaked*. Heb. and Sept. "risen." C.

made desolate: and the earth bath quaked at his presence, and the world, and all that dwell therein.

6 Who can stand before the face of his indignation? and who shall resist in the fierceness of his anger? his indignation is poured out like fire: and the rocks are melted by him.

7 The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.*

8 But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

9 What do ye devise against the Lord? he will make an utter end: there shall not rise a double affliction.

10 For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

11 Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

12 Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

13 And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

14 And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

15 Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

CHAP. II.

God sends his armies against Nineveh to destroy it.

HE is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

* 2 Tim. i. 9.

VER. 7. *Hope.* Sept. "fear." He approves of his faithful servants. H.

VER. 8. *Thereof;* viz. of Nineveh. Ch.—This is connected with ver. 1 H.—Nineveh was taken by the waters of the Tigris overflowing, at the first siege. Diod. 2. Athen. 12.—Many think that the flood means great armies. Isa. viii. 7. Forst. Vat.—Sept. "He will utterly destroy: those who rise up and his enemies, darkness," &c. H.

VER. 9. *Affliction.* Sept. add. "for the same thing, or together." H.

VER. 10. *Dry.* The Assyrians, fearing in the hopes that they would speedily become masters of Jerusalem, were cut off in one night. W.

VER. 11. *Forth.* Some understand this of Sennacherib. But as his attempt against the people seems to have been prior to the prophecy of Nahum, we may better understand it of Beloternes. Ch.—*One.* Sept. "a most wicked thought against the Lord, devising opposition." H.

VER. 12. *Perfect.* That is, however strong or numerous their forces may be, they shall be cut off, and their prince or leader shall pass away and disappear. Ch.—If there were many just at Nineveh, or among the Jews, (C.) a moderate chastisement would suffice. H.—The latter have been afflicted, now their enemies shall suffer. H.

VER. 13. *Asunder.* Ezechias was tributary to Assyria. 4 Kings xviii. 14. After the fall of Nineveh, its yoke was removed. C.

VER. 14. *Commandment.* That is, a decree concerning thee, O king of Nineveh, thy seed shall fail, &c. Ch.—His son Asarhaddon succeeded; but soon the line was extirpated. W.—No alarm shall be spread by thee.

VER. 15. *Peace.* Sentinels were established on the hills.—*Festivals.* S. Jerom quotes the B. of Parth., as saying (C.), that the Jews could not observe the Passover in the first month. But they did it in the second, after they knew that Sennacherib was slain. 2 Par. xxviii. 11. This passage does not however, appear at present in Scripture, and it could not speak of the second month (C.) following Ver. (1.) as the king was slain forty-five days (Tob. i. 22 Gr. 55) after his

2 For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their branches.

3 The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

4 They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

5 He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

6 The gates of the rivers are opened, and the temple is thrown down to the ground.

7 And the soldier is led away captive: and her bond-women were led away mourning as doves, murmuring in their hearts.

8 And as for Nineveh, her waters are like a great pool: but the men flee away. *They cry:* Stand, stand, but there is none that will return back.

9 Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

10 She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

11 Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

12 The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

13 Behold I come against thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey

* Isa. III. 7, Rom. x. 15.

return to Nineveh; and some time must have elapsed before he could get thither, and the news arrive in Judea. C.—*Belial*, the wicked one, viz. the Assyrian. Ch.

CHAP. II. VER. 1. *Face,* O Juda. Sept. "who blows on thy face," (Gen. ii. 7,) freeing from misery." Here S. Jerom's Gr. copy ends the chap. H. *Watch.* Behold Nabopolassar is about to attack thy enemies. Some think that Nahum addresses Nineveh ironically. C.

VER. 2. *Prude,* &c. He hath punished Jacob for his pride, and therefore Nineveh must not expect to escape. Or else, *rendering the pride of Jacob* means rewarding, that is, punishing Nineveh for the pride they exercised against Jacob. Ch.

VER. 3. *Mighty men.* He speaks of the Chaldeans and Medes sent to destroy the Ninevites. Ch.—This is the common opinion. Yet it seems rather that the Ninevites are designated, as they were asleep and stumbled, &c. C. *Stupified.* That is, they drive on furiously, like men intoxicated with wine. Ch.

VER. 4. *Streets.* The Ninevites are disordered at the enemy's approach. S. Jer.

VER. 5. *Muster.* Lit. "remember" (H.) the ancient heroes, Salmanasar, &c. C.—*Stumble,* by running hastily on. Ch.—*Prepared to defend the city* H.—All this represents a city surprised. It attempts to defend itself; but God renders all efforts vain. C.

VER. 6. *Gates;* floodgates or channel of the Tigris overflowing. Chap. I. 8.—*Temple.* Sept. "palace."

VER. 7. *Soldier.* Heb. *estob*, (H.) "the station" or guard; the queen, or the statue of the idol.

VER. 8. *Waters;* multitudes, Apoc. xvii. 15,) and riches (C.); or the flood bursting upon them makes them flee. II.

VER. 11. *Lions.* The kings of Assyria had plundered various nations, (H.) and had brought the spoils to Nineveh. But all shall be lost. W.—These kings followed no law but their own will. *The lion,* Nabopolassar, or his son, though it seems rather to relate to the Assyrian monarchs. C.

out of the land, and the voice of thy messengers shall be heard no more.*

CHAP. III.

The miserable destruction of Nineveh.

WOE¹ to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

2 The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse, and of the running chariot, and of the horsemen coming up:

3 And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their *dead* bodies.

4 Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

5 Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms.

6 And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

7 And it shall come to pass that every one that shall see thee, shall flee from thee, and shall say: Nineveh is laid waste: who shall bemoan thee? whence shall I seek a comforter for thee?

8 Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

9 Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

10 Yet she also was removed and carried into captivity:

* Mic. vii. 11.

VER. 13. *Chariots.* Sept. "multitude." Some wild beasts were thus suffocated in their dens. Theod.—*More,* like that of the impious Rabsaces. 4 Kings viii. 17. C.

CHAP. III. VER. 1. *Blood.* Nemrod established his power by shedding blood. Gen. x. Nineveh, who built Nineveh, and his successors were also bloody. After 1200 years the empire decayed under Sardanapalus, as historians agree. Yet it continued longer, according to the scriptures and Ribera, till the Chaldees destroyed it, when it had subsisted about 1440 years.—*Depart.* Sept. "be touched." H.

VER. 2. *The noise.* He has described the forces of Nineveh, now he specifies those of Cyaxares and Nabopolassar.

VER. 4. *Harlot.* Nineveh is cruel and impure, engaging others in idolatry and witchcraft. C.—*Sold,* forcing them to adopt her manners. Rom. vii. 14.

VER. 7. *Bemoan.* Lit. "shake his head" the latter words are not in Heb. H.

VER. 8. *Populous Alexandria.* No-Ammon. A populous city of Egypt, destroyed by the Chaldees, and afterwards rebuilt by Alexander, and called Alex-

her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

11 Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemy.

12 All thy strong holds shall be like fig-trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

13 Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

14 Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

15 There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

16 Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flew away.

17 Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

18 Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them together.

19 Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

* Eze. xxiv. 9; Hab. ii. 12.— Isa. xlvi. 5.

andria. Others suppose No-Ammon to be the same as Diospolis. Ch.—This seems preferable, as it was amidst waters and near the Mediterranean.—S. Jerom thinks that Alexandria stood on the ruins of No. W.—Yet of this we have no proof. It is thought that Nahum alludes to the devastation caused by Nabuchodonosor. As Juda however was still in his kingdom, it seems rather that Assaraddon, (Isa. xx.) or his predecessor, Sennacherib, (C.) laid waste this city. 4 Kings xviii. 21. Usher, A. 3292.

VER. 9. *Ethiopia;* Chus, in Arabia, not far from Diospolis.

VER. 10. *Captivity.* It was afterwards re-established and taken by Nabuchodonosor. C.—*Fetters,* or stocks. H.

VER. 11. *Drunk,* and be chastised by God. Eze. xxiii. 32.—*Frem,* to escape.

VER. 15. *Locust.* Yet all will be in vain. Thy numbers will be cut off as easily as locusta.

VER. 16. *Array.* Thus did the merchants, at the approach of the enemy.

VER. 17. *Guards.* Heb. "crowned" princes.—*Little.* Heb. "satrapa" are

like great locusta, which, &c.—*Of locusta.* The young locusta. Ch.

VER. 19. *Hidden.* Heb. and Sept. "irremediable." H.

THE

PROPHECY OF HABACUC.

HABACUC was a native of Bezocher, and prophesied in Juda some time before the invasion of the Chaldeans, which he foretold. He lived to see this prophecy fulfilled and for many years after, according to the general opinion, which supposes him to be the same that was brought by the angel to Daniel, in Babylon. Dan. xvi. Ch.—He might very well live to see the captives return, as only sixty-six years elapsed from the first of Joakim, when he began to prophesy, till that event. He retired at the approach of the Chaldees, and afterwards employed himself in agricultural pursuits. C.—The sins of Juda, the coming of the Chaldees, and the relaxation of the captivity are specified and in the canticle, the appearance of Christ, the last judgment and eternity, (W.) are mentioned in the most sublime style. H.

CHAPTER I.

The prophet complains of the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans

THE burden that Habacuc, the prophet, saw.

2 How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee, suffering violence, and thou wilt not save?

3 Why hast thou shown me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful.

4 Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevailth against the just, therefore wrong judgment goeth forth.

5 Bebold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

6 For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

7 They are dreadful and terrible: from themselves shall their judgment, and their burden proceed.

8 Their horses are lighter than leopards, and swifter than evening wolves: and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

9 They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

10 And their prince shall triumph over kings, and princes shall be his laughing-stock: and he shall laugh at every strong hold, and shall cast up a mount, and shall take it.

11 Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

12 Wast thou not from the beginning, O Lord, my God, my Holy One, and we shall not die? Lord, thou hast

• A. M. circiter 3404, A. C. 600.—^b Acts xlii. 34.

CHAP. I. VER. 1. *Burden.* Such prophecies more especially are called *burdens*, as threaten grievous evils and punishments. Ch.

VER. 2. *Sare.* Some think that he expresses the sentiments of the weak, like David, (Psal. lxx i. 2., or what he had formerly entertained. C.

VER. 3. *Among.* Sept. *ye despisers* &c. Paul nearly agrees with this version. Acts xiii. 41. The copies vary, as the Heb. has done. C.—The apostle gives the mystical sense; the literal is very obscure. W.—God answers the prophet's complaints, and shows that the Chaldeans shall punish the guilty, and afterwards be themselves chastised.

VER. 4. *Chaldeans.* Nabuchodonosor was the first of this nation who attacked Jezreel, and having conquered all as far as the N.e. returned to succeed Nabopolassar. He afterwards came upon Jezreel and Sebasias, &c. C.—*Bitter*; warlike, as all the Gr. historians remark. S. Jer.

VER. 5. *Proceed.* They admit no authority but their own. C.

VER. 6. *Leopards*—the swiftest quadrupeds. C.—*Swifter*. Heb. "sharper" (H.) in seeing, even when there is no moon. Eban, x. 26.—*Evening* Sept. "Arabian." H.

VER. 7. *Burning.* Heb. also, "eastern," which is hot, and raises the sand of Arabia so as to be very detrimental. C.

VER. 8. *Prince*, or "it," the *nation*. Ver. 10. Heb. "They," &c.—*Laughing-stock* (*ridicule*). Nabuchodonosor raised or deposed princes as in jest. H.—Sennacherib's officers were or had been kings. Isa. x. 8.—*Mount*. Thus cities were called taken. Exod. iv. 1. C.

VER. 9. *Spirit*; viz. the spirit of the king of Babylon. It alludes to the judgment of God upon Nabuchodonosor, recorded Dan. iv., and to the speedy fall of the Chaldean empire. Ch.—*Foll* Heb. "sin." Sept. "obtain pardon."—*God*; "idol" Chal. "This is the strength of my God." Sept. God forced the proud king to confess that his great exploits were not to be attributed to himself or to idols. H.

VER. 10. *Look*, with *probation* (C.) or *experience*.

VER. 11. *Ruler.* People are subdued by Nabuchodonosor. H.—They make no resistance. C.

appointed him for judgment: and made him strong for correction.

13 Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

14 And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

15 He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

16 Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

17 For this cause, therefore, he spreadeth his net, and will not spare continually to slay the nations.

CHAP. II.

The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.

I WILL stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

2 And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

3 For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

4 Behold, he that is unbelieving, his soul shall not b^right in himself: 'but the just shall live in his faith.

5 And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honoured: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people

6 Shall not all these take up a parable against him

• John iii. 36; Rom. i. 17, Gal. iii. 11, Heb. x. 38.

VER. 17. *Nations*, of every country. W.—Few have been so much addicted to war as Nabuchodonosor. C.

CHAP. II. VER. 1. *Will stand, &c.* Waiting to see what the Lord will answer to my complaint, viz. that the Chaldeans, who are worse than the Jews and who attribute all their success to their own strength, or to their idols, should nevertheless prevail over the people of the Lord. The Lord's answer is, that the prophet must wait with patience and faith, that all should be set right in due time, and the enemies of God and his people punished according to their deserts. Ch. The prophet speaks, waiting for a further revelation. W.) not seeing before the reasons of Providence in permitting the wicked to prosper. H. Psal. lxxvii. 17.—He is informed that the kings of Babylon. (ver. 5. 8.)—ids. (ver. 11.) Tyre, (ver. 14.) and Egypt, ver. 18, and all who trust in idols, shall suffer. Ver. 19. Here upon the judgments of God are pronounced just. C.

VER. 2. *Over it*. It shall be so legible (H.) any one may hear or take a copy. C.

VER. 3. *Slack.* That which happens at the time fixed is not. W.—Heb. "th^r vision is for an appointed time" The slowness of the Jews is the last event while the prophet specifies, and this is here the literal sense. S. Cyr. C.

VER. 4. *Unbelieving.* Part. "I stood up." H.—The king's vain projects shall fail. Sept. Rom. "If he withdraw himself, my soul shall not have pleasure in him. But a just man shall live by my faith." Others read with S. Paul "a just man shall live by faith." Heb. x. 38. C.—The source of content arises from faith, without which this life would be a sort of death, as the apostle and S. Aug. Tim. xiv. 12 &c. observe, because it is the beginning of life by grace, which the works of the law could not otherwise confer. Gal. iii. W.

VER. 5. *As wine deceiveth, &c.*, viz. by affording only a short passing pleasure, followed by the evils and disgrace that are the usual consequences of drunkenness: so shall it be with the proud enemies of the people of God, whose success affordeth them only a momentary pleasure followed by innumerable and everlasting evils. Ch.—Heb. "But as the proud man prevaricates in wine, he shall be surprised"—Hell. He is insatiable. Prov. xxx. 16. C.

VER. 6. *Parable.* Lit. "marvel," or wonderful speech; *parabolam*.—Das.

and a dark speech concerning him: and it shall be said: Woe to him that heareth together that which is not his own! how long also doth he load himself with thick clay?

7 Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

8 Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

9 Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

10 Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

11 For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

12 *Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

13 Are not these things from the Lord of hosts? for the people shall labour in a great fire: and the nations in vain, and they shall faint.

14 For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

15 Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

16 Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting shall be on thy glory.

* *Eze. xxiv. 9, Nah. iii. 1.*

PROT. "a taunting proverb" (H.); when Nabuchodonosor became like a beast, and his empire was soon after divided. C.—*Clay*. Ill-gotten goods, that like mire both burden and defile the soul. Ch.—*Gold and silver* are only a sort of earth. Job xxvi. 19, Zac. ix. 2.

VER. 7. *Be*, like worms in the grave. Cyrus will overturn the kingdom. C

VER. 8. *Blood*. For cruelty, avarice, &c., the Chaldees shall be ruined. W—*City*, different from that land of the Arabs, who dwell under tents.

VER. 9. *Woe*. This is commonly understood of Nabuchodonosor; but it seems rather to designate Joakim, (Jer. xxii. 13,) whose injustice scandalized the prophet. C.

VER. 10. *House*. Thinking to establish thy family for ever, thou hast proved to ruin by avarice, &c. W—This is applied to Nabuchodonosor, but may be as well explained of Joakim, who oppressed his people, and was cast out like an *ox*. C.

VER. 11. *Timber*. Heb. "cavis" (Sept. the insect *καβαρος*) from the wood that answer." H.

VER. 12. *Woe*. This might be explained of Nabuchodonosor; but we rather understand the king of Tyre, whose pride was intolerable. Eze. xxviii. C.

VER. 13. *Things, &c.* That is, shall not these punishments that are here recorded come from the Lord upon him that is guilty of such crimes (Ch.)? or, are not these riches from the Lord? The king of Tyre thought himself a god. Eze. xxviii. 3. C.—*People*, enemies of God's people. Ch.

VER. 14. *Sea*. The land and naval forces attacked Tyre. C.—*Vast multitudes* came against Babylon. M.

VER. 15. *Woe*. All this may refer to the king of Egypt, who deceived Joakim, &c. C.—Sept. "O, he who giveth drink to his neighbour, a cruel verthow, and who maketh," &c. —*Nakedness*. Sept. "caverns," deluding him, so that his places of retreat become useless. H.

VER. 16. *Glory*. Egypt shall suffer at last. Isa xix. 14; Jer. xl. 3, &c. C.

VER. 17. *Libanus*. That is, the iniquity committed by the Chaldeans against the temple of God, signified here by the name of Libanus. Ch.—Egypt had persecuted the governor of Celsyria and the Jews to revolt, and then assassinated them. —*Beasts*, which were adored in Egypt. These were explained of the Chaldees who were perplexed, understanding the army of Cyrus, or the oppressed nations, or subjects to be meant. C.—*Ant of* Heb. "land of the city," as ver. 8.

VER. 18. *Thing* PROT. *taisey*, "image" H.—This is addressed to all idolaters.

VER. 20. *Temple* Heb. "palace," or heaven. House is generally put for the temple.—*Silence*, out of respect, &c.

§12

17 For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them, because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

18 What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image because the forger thereof hath trusted in a thing of own forging, to make dumb idols.

19 Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver: and there is no spirit in the bowels thereof.

20 *But the Lord is in his holy temple: let all the earth keep silence before him.

CHAP. III.

1 A PRAYER OF HABACUC, THE PROPHET, FOR IGNORANCES.

2 O LORD, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life:

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

3 God will come from the south, and the Holy One from Mount Pharan:

His glory covered the heavens, and the earth is full of his praise.

4 His brightness shall be as the light: horns are in his hands:

There is his strength hid: 5 Death shall go before his face And the devil shall go forth before his feet.

6 He stood and measured the earth.

* *Paul. x. 5.*

CHAP. III. VER. 1. *For ignorances*. That is, for the sins of his people. In the Hebrew it is *egronoth*: which some take to signify a musical instrument, or tune, with which this sublime prayer and canticle was to be sung. Ch.—The term is omitted in several Latin MSS. The precise import cannot be ascertained; yet it seems to imply a song of comfort. C.—Sept. "with a canticle." H.—The prophet prays to be freed from sin, and foretells the coming of Christ, &c. W.—The Fathers apply this canticle to Him, as the Church herself does in her office. We cannot go astray, following such guides.

VER. 2. *Thy hearing*, &c. That is, thy oracles, the great and wonderful things thou hast revealed to me: and I was struck with a reverential fear and awe. Ch.—I saw that the unjust would not escape. C.—*Work*. The great work of the redemption of man which thou wilt bring to life and light in the midst of the years, when our calamities and miseries shall be at their height. Ch.—*Years*, at the time appointed. W.—Sept. read. "Lord, I considered thy works, and was astonished; in the midst of two living creatures, or lives, thou shalt be known," (tl.) or *between* an *ox* and an *ass*, as the Church has it. Nat. and Circum. W.—The prophet begs that God would perform his ancient miracles in his days. (C) by releasing the captives, as he had formerly delivered their ancestors. H.—*Make*. Heb. and Sept. "when the years approach, thou shalt be made known, when the time shall come, thou shalt be manifested, when my soul shall be troubled, in wrath thou," &c. H.

VER. 3. *South*. God himself will come to give us his law, and to conduct us into the true land of promise. (as heretofore he came from the south, in the Heb. *Thesem*.) and from Mount Pharan, to give his law to his people in the desert. See Deut. xxx. 1, 2. Ch.

VER. 4. *Horns*, &c. This is strength and power, which by a Heb. phrase are called *horns*, or *braims of light*, which come forth from his hands: or it may allude to the cross, in the *horns* of which the *hands* of Christ were fastened, where his strength was hidden, by which he overcame the world, and drove out death and the devil. Ch.—This may also designate the horns, the arms of which remained in our Saviour's hands after his glorious resurrection. H.

VER. 5. *Death*, &c. Both death and the devil shall be the executioners of his justice against his enemies, as they were heretofore against the Egyptians and Canaanites. Ch.—Heb. *abor*, (H) according to the wretched pronunciation, is rendered "the word" by the Sept. and Theo.; "the plague," by Aquila, &c. After Christ was baptized the devil came to tempt him. S. Jer.—*Deed*. Heb. *ressop*, (H) or "bird," Sym., &c., means "creeping on the belly," as is explained by the Jews of the devil, who tempted our first parents. S. Jer.—*Moderns* (H) follow the Chal., and understand the carbuncle. C

He beheld, and melted the nations: and the ancient mountains were crushed to pieces.

The hills of the world were bowed down by the journeys of his eternity.

7 I saw the tents of Ethiopia for *their* iniquity, the curtains of the land of Madian shall be troubled.

8 Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea?

Who wilt ride upon thy horses: and thy chariots are salvation.

9 Thou wilt surely take up thy bow: *according to the paths* which thou hast spoken to the tribes.

Thou wilt divide the rivers of the earth.

10 The mountains saw thee, and were grieved: the great body of waters passed away.

The deep put forth its voice: the deep lifted up its hands.

11 The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

12 In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

13 Thou wentest forth for the salvation of thy people: for salvation with thy Christ.

VER. 6. *Measured*. Sept. "the earth was troubled," (C.) or shaken. H.—*He beheld*. One look of his eye is enough to melt all the nations, and to reduce them to nothing. For all heaven and earth disappear when they come before his sight. Apoc. xx. 11. Ch.—*Mountains*. By the mountains and hills are signified the great ones of the world, that persecute the Church, whose power was quickly crushed by the Almighty. Ch.

VER. 7. *Ethiopia*, the land of the *Blacks*, and *Madian*, are here taken for the enemies of God and his people, who shall perish for their iniquity. Ch.—*Chus* peopled that part of Arabia. H.—*Heb* has *Chus* perhaps to rhyme with *Madian*; though some think that *Chus* (defeated by Othoniel) and *Madian* (over whom Gideon gained a complete victory) are designated. Judg. ii. and vi. 1.

VER. 8. *in the rivers, &c.* He alludes to the wonders wrought heretofore by the Lord in favour of his people Israel, when the waters of the rivers, viz. of Arnon and Jordon, and of the Red Sea, retired before their face; when he came as it were with his horses and chariots to save them; when he took up his bow for the defence in consequence of the oath he had made to their tribes; when the mountains trembled, and the deep stood with its waves raised up in a heap, as with hands lifted up to heaven; when the sun and moon stood still at his command, &c., to comply with his anger, not against the rivers and sea, but against the enemies of his people. How much more will he do in favour of his son, and against the enemies of his Church? Ch.—*Horses*: the ark of the covenant. C.

VER. 9. *Take*, Sept. "bend thy bow over the sceptres, says the Lord, Diaphalms." *Rivers*. Sept. "the earth shall be cut by rivers" H.—Greek *stomias* means several rivers which have appeared or ceased to flow in consequence of earthquakes.

VER. 10. *shaken*. They tremble full of surprise, as in labour, (Heb.) and the abyss trembles in its plainer (C.) obeying thy voice, and letting the Israelites pass. H. Psal. l. xiiii. 10. and cx. 13. Num. xxi. 13. C.—"earth, sea, and rocks quake at the voice of God." Eschyl. "The gods are obscure, C." Peoples shall behold the sun and grave, for "the sun and the grave" has both meanings. S. Jer.) Dividing, *waters* of the *passages*, &c.

VER. 11. *Onst*. This may well be explained of the incarnation. God was troubled at the miseries of his people, as elsewhere, by Moses. (—Theodotion and Symeon, "Ex. note, &c." Christians, &c. a Jewish interpretation, "to save my Christ." Aquila, though a Jew, and both said, agree with us; but the

Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

14 Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

Their joy was like that of him that devoureth the poor man in secret.

15 Thou madest a way in the sea for thy horses, in the mud of many waters.

16 I have heard, and my bowels were troubled: my lips trembled at the voice.

Let rottenness enter into my bones, and swarm under me.

That I may rest in the day of tribulation: that I may go up to our people that are girded.

17 For the fig-tree shall not blossom: and there shall be no spring in the vines. The labour of the olive-tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

18 But I will rejoice in the Lord: and I will joy in God, my Jesus.

19 The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

6th edit. best explains the mystery, "through Jesus, thy Christ." S. Jer.—*Head*, &c. Such was Pharaoh heretofore; such shall antichrist be hereafter. Ch.—It may also be understood of Nabuchodonosor and of all persecutors. H. W.—*Neck*, or root. Pharaoh's eldest son perished Exod. xiv. 17. C.

VER. 14. *Sceptres*. The nobles were drowned (H.) with their king, (C.) when they expected an easy prey. Exod. xiii. 9. H.

VER. 15. *Sea, &c.*, to deliver thy people from the Egyptian bondage; and thou shalt work the like wonders, in the spiritual way, to rescue the children of thy Church from their enemies. Ch.

VER. 16. *I have heard* &c., viz. the evils that are now coming upon the Israelites for the same, and that shall come hereafter upon all impudent sinners. and the fore sight that I have of these miseries makes me willing to do that I may be at rest, before this general tribulation comes, in which all good things shall be withdrawn from the wicked. Ch.—The five woes delivered chap. viii. make the deepest impression upon me. H.—I fear lest I should do. S. Jer.—The thought of so many wonders makes me speechless. C.—*Me*. Let me find rest in the grave, like Job. II.—I trust that God will raise me up. C. H.—*People, &c.* That I may join the happy company in the bosom of Abraham, that are girded, that is, prepared for their journey, by which they shall attend their Lord, when he shall ascend into heaven. To whom high and happy place, my Jesus, it is my Saviour, the great conqueror of death and hell, shall one day conduct me rejoicing and singing psalms of praise. Ver. 18 and 19. C.—*Girded*. Heb. "transmigration or dissolution." Habacuc was mercifully allowed by Providence to die in Juda, when almost all were led away. He was transported through the air to feed Daniel, (xiv. 32,) where he might see his brethren, as he here insinuates, having relied on God's mercy. Ver. 2. C.

VER. 17. *Fau*. Lit. "he," (H.) or frustrate our expectations. C.—*Fold*. Sept. "food."

VER. 18. *Jesus*. Heb. *isti*, "my H. salvation" C.—Sept. "saviour" Chal. "redeemer." H.—Jesus was the saviour of all nations, and he imparts true joy to the faithful. John viii. 50. C.

VER. 19. *Places*. I shall escape the fury of the Chaldeans, and sing a hymn of thanksgiving. C.—Sept. "He will order my rest unto perfection." He will establish me upon the heights to gain the victory in his cause. H.—I shall exchange my former complaints for songs of praise, and be crowned by Jesus. S. Jer.

THE

PROPHECY OF SOPHONIAS.

SOPHONIAS, whose name, saith S. Jerome, signifies "the watchman of the Lord," or "the hidden of the Lord," prophesied in the beginning of the reign of Josias. He was a native of Samaria, and of the tribe of Benjamin, according to the more general opinion. He prophesied the punishments of the Jews for their idolatry and other crimes; also the judgments that were to come on divers nations; the coming of Christ, the conversion of the Gentiles, the blindness of the Jews, and their conversion towards the end of the world. Ch.—Soponias appeared a little before Jeremiah, Ezechiel, Baruch, and Daniel, foretelling the captivity and return of the two tribes, the destruction of various nations, the conversion of the Gentiles, and of the Jews also towards the end of the world. W.—Many of the promises regard only the Christian Church. C.

CHAPTER I.

For divers enormous sins, the kingdom of Juda is threatened with severe judgment.

THE word of the Lord that came to Sophonias, the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezeias, in the days of Josias, the son of Amon, king of Juda.

2 Gathering, I will gather together all things from off the face of the land, saith the Lord:

3 I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

4 And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of his place the remnant of Baal, and the names of the wardens of the temples, with the priests:

5 And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

6 And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

7 Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

8 And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

9 And I will visit in that day upon every one that entereth arrogantly over the threshold: them that fill the house of the Lord their God with iniquity and deceit.

10 And there shall be in that day, saith the Lord, the noise of a cry from the fish-gate, and a howling from the Second, and a great destruction from the hills.

11 Howl, ye inhabitants of the Morter. All the people

* A. M. circa 544. A. C. 600 — Amos v. 11

CHAP. I. VER. 2. *Gather, &c.* That is, I will assuredly take away and wholly consume, either by captivity or death, both men and beasts out of this land. Ch.—To gather commonly implies a benefit, but the sequel shows that the contrary is here meant. W.—It often signifies to kill or bury. Jer. viii. 2. The whole country round Judea to Babylon, shall become a sepulchre for men and beasts. See iv. 3. C.

VER. 3. *Sea:* the waters and air shall be pestilential. H.—*Meet* Sept. “be weak.” Heb. “I will gather (C. Prot. ‘consume’) H.) scandals (or idols) with the wicked.” Sym.

VER. 4. *Baal.* Josias had not yet begun his reformation. 4 Kings xxiii. 4. C.—At least he had not brought it to perfection, though from his infancy he had encouraged religion. H.—*Wardens of the temples of the idols.* *Zedius*, in Hebrew, the *Chemarim*, that is, such as kindle the fires or burn incense. Ch.—*Baal was the sun.* H

VER. 5. *Houses.* The roofs were flat. Josias afterwards reformed this abuse. 4 Kings xxiii. 5. C.—It continued among the Arabs. Strabo, 17.—*Melchom.* The God of the Ammonites. Ch.—Those who join idols with God do not worship Him indeed. W.—Swearing was an act of religion. Matt. v. 33. God will not allow his glory to be given to another. Such lame worship or divided hearts he rejects. 3 Kings xviii. 21. C.

VER. 7. *Silent.* Heb. *es*, (H.) an interjection, (S. Jer.,) like our hush. H.—This denotes the importance of what he is going to say.—*Guests.* The blood of the wicked is no victim. Jer. xlvi. 10, Eze. xxxix. 17. C.

VER. 8. *Victim.* Heb. “sacrifice.”—*Princes.* After the death of Josias all fell to ruin. His sons were deposed, and led into captivity with the chief nobility and priests, who were richly adorned, and imitated the manners of idolaters, or kept the garments of the poor. Exod. xxii. 26; Deut. xxii. 5, 11, &c. C

VER. 9. *Entereth* the temple, as if to show themselves. Amos vi. 1. Heb. “jumpeth over,” &c., denoting the Philistines. Chal. 1 Kings v. 5. C.—Sept. “I will take vengeance on all openly before the gates in that day.” (H.) on all who have cast themselves out of the Church. S. Jer.—*Lord.* Heb. “of their masters

of Chanaan is hush, all are cut off that were wrapped up in silver.

12 And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

13 And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

14 The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

15 That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

16 A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

17 And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

18 Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy, for he shall make even a speedy destruction of all them that dwell in the land.

CHAP. II.

An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians, and the Assyrians.

A SSEMBLE yourselves together, be gathered together, O nation not worthy to be loved:

2 Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come upon you.

3 Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by

* Jer. xxx. 7, Joel ii. 11; Amos v. 19 — Eze. vii. 19 — Infra. HI. 8.

with,” &c. This may relate to the Philistines, (C.) or to those who made the house of God a place of traffic, (Matt. xxi. 13,) and offered victims unjustly acquired. H.

VER. 10. *Gate*, looking towards Joppe. S. Jer.—The news of the defeat at Mageddo came this way, or the cries of the Philistines were heard. C.—*Second.* A part of the city so called, (Ch.) built by Manassea on the same side of the city. 2 Par. xxxiii. 14. C

VER. 11. *The Morter* (*Moktesh*); a valley in or near Jerusalem. Ch.—All the people shall suffer in the city. Sanct. T.—Sept. “of the city cut in pieces, because all the people resembles Chanaan” H.—*Chanaan.* So he calls the Jews, from their following the wicked ways of the Chanaanites. Ch.

VER. 12. *Lamps.* with the utmost diligence, (Luke xv. 8,) so that none shall escape even in the most filthy places. C.—*Less.* That is, the wealthy, and such as live at their ease, resting upon their riches, like wine upon the lees. Ch.—*Evil,* denying Providence C

VER. 13. *Strength.* Children or riches. H.

VER. 14. *Near.* When all these miseries shall overtake the wicked, (W.) after the death of Josias 4 Kings xxi. 14 C.—*The mighty* Sept. “and dreadful, powerful is the day of,” &c.—*Meet.* Prot. “cry bitterly.” H

VER. 17. *Blind.* Not knowing what course to take Deut. xxviii. 29; Isa. lix. 10. C

VER. 18. *Gold.* Eze. vii. 19 Thus the Medes despised riches. Isa. xlii. 17 C.—*Jealousy.* God regarded the synagogue as his spouse. M

CHAP. II. VER. 1. *Together, in love.* S. Jer.—Heb. “gather” the wood or chaff, (C.) your wicked deeds, lest they prove the fuel of fire. Chap. i. 18. H.—He addresses the Jews and all their neighbours C

VER. 2. *The day.* Heb. “to-day” C.—Sept. “before you become as a passing flower” Prot. “before the day pass as the cliff” H.

VER. 3. *Just.* Heb. “justice.” C.—Sept. “righteousness, and answer the same” H.—Scarcely the innocent will escape. M.—The prophet does not specify the crimes of the Philistines, as Ezekiel (xxv. 16) does. C

any means you may be hid in the day of the Lord's indignation.

4 For Gaza shall be destroyed, and Escalon shall be a desert, they shall cast out Azotus at noon-day, and Accaron shall be rooted up.

5 Woe to you that inhabit the sea-coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

6 And the sea coast shall be the resting-place of shepherds, and folds for cattle:

7 And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

8 I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

9 Therefore, as I live, saith the Lord of hosts, the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

10 This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

11 The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

12 You Ethiopians also shall be slain with my sword.

13 And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.

14 *And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bittern and the urchin

* Isa. xxxiv. 11.

VER. 4. Shall be, or "is." The prophets often represent future things as past, to show the certainty of the event. The destruction of other cities by the Chaldees, gave the Jews to understand what they had to expect, as all sin must be punished sooner or later. W.

VER. 5. Coast. Lit. "line," (H.) with which land was measured. C.—Reprobates. Heb. *corthim*, (H.) or *Cerethi*, of whom David's guards were formed. C.—Sept. "people sprung from the Cretans," whence some (Theod.) of the Philistines came, perhaps rather than from Cyprus, as was conjectured. Gen. x. 14. -Chanaan. So the Philistines are styled contemptuously. They adored the same idols. Wisd. xii. 23.

VER. 6. Shepherds. Merchants shall come no longer, the country being subdued by Nabuchodonosor, and by the Machabees. Ver. 7. C.—Alexander ruined Gaza. C. 4.

VER. 8. Borders, helping the Chaldeans. This brought on their ruin. S. Jer. —They were always disposed to seize the country.

VER. 9. Dryness. Sept. "Damascus shall be abandoned as a heap on the barn-floor, and disappearing for an age." H.—This city is threatened with the rest. Isa. xvii. 1. C.—Ever. Sept. refer this to Damascus, others to Atumon, &c. H.

VER. 11. Own place. The Jewish religion could be practised only at Jerusalem, so that this is one of the most striking predictions of the conversion of the world. The Jews in vain attempt to restrain it to the captives returning. See S. Jer. C.

VER. 13. The beautiful city. Ninive, which was destroyed soon after this, viz in the sixteenth year of the reign of Josias. Ch. A. 8378. —Heb. "he shall make Ninive desolate." H

VER. 14. Bittern and the urchin. Heb. *kath* and *kopod*, are terms to us (H.) unknown.—Threshold. Heb. "the pomegranates," supposed to be an ornament of the doors.—I will. Heb. "he has uncovered her cedar," (C.) her fins

shall lodge in the threshold thereof: the voice of the singing *bird* in the window, the raven on the upper post, for I will consume her strength.

15 This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.

WOE to the provoking and redeemed city, the dove.

2 She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

3 Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning.

4 Her prophets are senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

5 The just Lord is in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

6 I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

7 I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

8 Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: "for with the fire of my jealousy shall all the earth be devoured.

* Eze. xxii. 27; Mic. iii. 11.—^o Supra, i. 10.

palaces and apartments. Sept. "for the cedar is its height (or pride); this is the city given to evils, that," &c. H.

VER. 15. Beside, or equal. This was true. Jonas i. 2. C.—The founder intended that no city should ever equal it. Diod. 2.

CHAP. III. VER. 1. Dove. Jerusalem is upbraided, and then comforted. She had been treated like a spouse, a dove; and yet proved faithless. C.—Heb. "Woe to the famous, and defiled, and oppressing city." Sept. agree with us, if we only exchange famous for provoking. H.—After being redeemed from Egypt, the Jews ungratefully follow idols. Osee vii. 11. M.

VER. 2. Lord. She had recourse rather to the princes of Assyria and of Egypt, which proved her ruin.

VER. 3. Evening. Sept. "Arabian." Hah. i. 8. Such was the state of the kingdom before the reform of Josias. C.

VER. 5. Morning. Speedily he will punish the guilty before all.—Shame. He is hardened. C.—Sept. "and not injustice for victory." Grabe substitutes contention. God is just, (H.) even when he takes vengeance. C.

VER. 6. Towers. Lit. "angles," (H.) the chiefs or to the very last. Job xxxviii. 6, Zac. x. 4. The nations have been punished for an example. But you do not take warning. C.

VER. 7. But. Sept. "be prepared, rise early, all their grapes are corrupt." H.—I had reason to expect an amendment, when so many nations had perished before their eyes. C.

VER. 8. To come. Sept. "for a witness" H.—About forty years after Christ's resurrection, the Jews for the most part continuing obstinate, Deus rained their city; which is a figure of the world's destruction, and of the eternal punishment of the wicked. W.—After the resurrection, the Church was to be gathered from all nations. Christ will rise again at the last day to judge all. God threatens his rebellious people with captivity, and then promises to show mercy. Ver. 9.

9 Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve him with one shoulder.

10 From beyond the rivers of Ethiopia, shall my supplicants, the children of my dispersed people, bring me an offering.

11 In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

12 And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

14 Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

VER. 9. *Chosen* Sym. "pure." C.—Idols shall not be mentioned. Theod.—All people shall know and adore the Lord, which was verified only after Christ's coming. C.—*Should* r. like people carrying a burden. Sept. "under one yoke." After the captivity the Jews were more obedient and faithful, as the more corrupt remained behind the Euphrates, or were cut off in the last wars. Yet the synagogue was never so pure as the Christian Church, even in the worst times. C.

VER. 10. *Ethiop.* The Nile rises in that country, and runs through Egypt and Arabia, which is often styled Ethiopia or Chusch. Isa. xviii. 1. The Jews came from Egypt to a lair at Jerusalem, even after the building of Zion. Yet this literally regards Christ's Church—Offering. The Jews performed this after the captivity, coming or sending the half shekel to Jerusalem annually, from all quarters of the world. Num. xv. 5, Mait. xviii. 23. C.

VER. 11. *Doings* Lit. "creations," of relying on thy own choice. H.—Thy past offences shall be blotted out, and thou shalt commit nothing of the kind any more. Those proud sinners who caused thee to break my law, and who set up idols in my temple, shall disappear.

VER. 12. *Poor* in spirit H.—Heb. "meek and extenuated," who trust not in themselves. This is the character of true Christians.

VER. 13. *Israel* They will be more submissive, and afraid of yielding to idolatry. Yet the synagogue was far from the refection of primitive Christianity, or even from that of man: *now* so is in these days of retribution. *Afraid*. The Jews were not much afraid in the time of Agrippa, nor was the country ravaged as it had been. And. n. 12. The peace is however, of a spiritual

15 The Lord hath taken away thy judgment, he hath turned away thy enemies. the king of Israel, the Lord, is in the midst of thee, thou shalt fear evil no more.

16 In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

17 The Lord, thy God, in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

18 The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

19 Behold, I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

20 At that time, when I will bring you: and at that time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity, before your eyes, saith the Lord.

nature, granted by Christ to those who fight against their passions. John xix. 27. C.

VER. 15. *Judgment*, or "condemnation" Sept. "Iniquities," (C.) nailing to the cross the handwriting that was against thee. H.—God does not treat thee with rigour. He will be thy King. The Jews had no king for a long time. But the true Israel, of whom the prophet speaks, is continually ruled and fed by Jesus Christ, who imparts his graces abundantly. C.

VER. 17. *Silent*; constant. M.—He will accuse thee no more. Can this be understood of the Jews, who have been cast off till the fulness of the Gentiles enter the Church? To the latter all this must be applied. C.

VER. 18. *Triflers* Lit. "trifles," *nugis*. Heb. *nugi*, (H.) which is almost Latin. S. Jer.—These vain nothings, (C.) men who were of light dispositions, scoffers at Christ, shall be converted and honour him. W.—Sept. (17) "he will renew thee in his love, and will exult over thee in joy, as on a festival day: (18) and I will bring back thy banished ones. Woe to him that has reproached her." C.

VER. 19. *Cut*. Sept. "do in thee, for thy sake at," &c. H.—*Haliteth*, and hath no children, (Mic. iv. 7, denoting the Gentiles. C.—Sept. "squeezed out," like grapes, using in distress. S. Jer.—Where. Sept. "and they shall be ashamed at" &c.

VER. 20. *Bring*. Sept. "do good to you" H.—*Praise*. All shall speak well of you who have been lately dishonoured, when I shall take both Gentiles and Jews for my praise after the captivity, which seems present, (C.) it is so certain. H.—*Captivity* in *er* saten and s.t. M.

THE PROPHECY OF AGGEUS.

Aggeus was one of those that returned from the captivity of Babylon, in the first year of the reign of King Cyrus. He was sent by the Lord in the second year of the reign of King Darius, the son of Hystaspes, to exhort Zerobabel, the prince of Juda, and Jesus, the high priest, to the building of the temple: which they had begun, but left off again through the opposition of the Samaritans. In consequence of this exhortation, they proceeded in the building, and finished the temple. And the prophet was commissioned by the Lord to assure the people that this second temple should be more glorious than the former, because the Messias should honour it with his presence; exalting wth that, how much the Church of the New Testament should excel that of the Old Testament. Ch. 1. The glory of the Catholic Church hence appears. W.—We know little of the life of Aggeus. It is thought that he was born in captivity. C.—He came into Judea eighteen years after its termination, (W.) in the second year of Hystaspes, when the seventy years of the temple's desolation ended. Zac. 1. 12. and 1 Esd. v.

CHAPTER I.

The people are reproved for neglecting to build the temple. They are encouraged to set about the work.

IN the second year of Darius, *the king, in the sixth month, in the first day of the month, the word of the

* 1 Esd. v. 1. A. M. 854, A. C. 512

CHAP. I. VER. 1. *Darius Hystaspes* C.—When the Jews had no king, the prophets dated from the reign of the monarch on whom they were dependent.

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Lord came by the hand of Aggeus, the prophet, to Zerobabel, the son of Salathiel, governor of Juda, and to Jesus, the son of Josedec, the high priest, saying:

2 Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

Theod.—*Sixth*; Elul, the last of the civil year corresponding with our September. The harvest had been bad, and Aggeus gave this reason. C.—*Governor*. Lit.

12 Thus saith the Lord of hosts: Ask the priests of the law, saying:

13 If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

14 And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? and the priests answered, and said: It shall be defiled.

15 And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there shall be defiled.

16 And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

17 When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

18 *I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet

* Amos vi. 9.

VER. 13. No, certainly to Lev vi. 27. M.—With a similar view, I do not render other things sterile. The victim must come in unclean, and cannot let them to have this effect. H.—Those who had touched the dead rendered both holy and common things unclean for others. There were two sorts of sanctified meats: the victims of sin, which the priests on duty alone could eat, (Lev vii. 1, 6,) and the peace-offerings, of which all who were clean might partake. Lev vii. 19. The former alone sanctified what they touched. Bush must be burnt if they touched any thing unclean, while ordinary food in the same predicament might be consumed by people in mourning, &c. C.

VER. 14. By occasion of a soul. That is, by having touched the dead, in which case, according to the prescription of the law, (Num. xix. 18, 22,) a person not only became unclean himself, but made every thing that he touched unclean. The prophet applies this to the people, whose souls remained unclean by neglecting the temple of God, and therefore were not sanctified by the flesh they offered in sacrifice, but rather defiled their sacrifices by approaching to them in the state of uncleanness. Ch.

VER. 15. So. He makes the application of the second answer given, ver. 14. All your victims have hitherto been contaminated. I redressed not your miseries. But now, as you have begun to work at my temple, I will remove the scourge. It is easy to apply the first answer, ver. 13.

VER. 16. Day, the 24th of the ninth month, when you began to build. Ver. 19. Henceforward your crops shall be abundant. M.—I judge not from natural

there was none among you that returned to me, saith the Lord.

19 Set your hearts from this day, and henceforward, from the four and twentieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

20 Is the seed as yet sprung up? or hath the vine, and the fig-tree, and the pomegranate, and the olive-tree, as yet flourished? from this day I will bless you.

21 And the word of the Lord came a second time to Aggeus, in the four and twentieth day of the month, saying:

22 Speak to Zorobabel, the governor of Juda, saying: I will move both heaven and earth.

23 And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that rideth therein: and the horses and their riders shall come down, every one by the sword of his brother.

24 In that day, saith the Lord of hosts, I will take thee, O Zorobabel, the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

* Eze. xlii. 13.

appearances, as the corn is still in the granary. Ver. 20. C. Upon a stone. The foundations had been laid the year after the Jews returned, and an altar set up 1 Esd. viii. Nothing more of consequence was done till the second year of Darius. The temple was finished and dedicated in the sixth, 1 Esd. vi. 15. Hence Aggeus speaks of the stones to be used hereafter. Yet A. Rutter observes it was more fully accomplished when the Jews dug up the foundations, by a act of Julian who wished to pull down the prediction H.

Ver. 20. Sprung up. Heb. "in the granary," or cave, *meyernah*, whence the African *nyaya*, or bats, are derived. Chal and Sept. "burn flour," as it was commonly according to these hints. Some have, "in blade." But this seems to be the sense—the corn is not yet sown, nor the trees in blossom, yet I announce great fertility next year.

Ver. 22. Earth. Some great event is denoted. Nothing occurs in history after the second year of Darius, to show that Zorobabel signalized himself. But the Heb. speaks of something past, and we doubt not but the attempt of Cambyses, three years before, is the subject. Eze. xxxvii. "I have overturned the thrones of kings," Cambyses, and the magi, and have given the kingdom to another family. The enemy has destroyed himself. Then I kept thee as a seal, with the greatest care. Jer. xxii. 24. Thou art no longer oppressed by the Persian king or his governor. Hystaspes has declared:

Ver. 24. O Zorobabel. This promise principally relates to Christ, who was of the race of Zorobabel. Ch.

THE

PROPHECY OF ZACHARIAS.

ZACHARIAS began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the Church of Christ. Ch.—He is "most obscure and longest of the twelve" (4 Jer.), though Osse wrote the same number of chapters. H.—Zacharias speaks more largely of the Messiah and of the last siege of Jerusalem than the rest, as he lived nearer those times. C.—He appeared only two months after Aggeus, and showed that the Church should flourish in the synagogue, and much more after the coming of Christ, who would select his first preachers from among the Jews. Yet few of them shall embrace the gospel, in comparison with the Gentiles, though they shall at last be converted. 8 Jer. ad Paulin. W.

CHAPTER I.

The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.

CHAP. I. VER. 1. Barachias adopted him, (1 Esd. v. 1,) or rather Addo was his grandfather.

Ver. 3. Turn ye. Such a turn as if our friends and we

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IN the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias,

* A. M. 3485, A. C. 519

we answer, convert us, &c. (Lam. v. 11. C.) we confess that God's grace preventeth us. Trd. Sess. vi. 5. W.—We may resist the Holy Spirit, (H.) and reject his graces. The prophet exhorts the people to lay aside all former negligence, (C.)

the son of Barachias, the son of Addo, the prophet, saying :

2 The Lord hath been exceeding angry with your fathers.

3 And thou shalt say to them : Thus saith the Lord of hosts : Turn ye to me, saith the Lord of hosts : and I will turn to you, saith the Lord of hosts.

4 Be not as your fathers, to whom the former prophets have cried, saying : Thus saith the Lord of hosts : Turn ye from your evil ways, and from your wicked thoughts ; but they did not give ear, neither did they hearken to me, saith the Lord.

5 Your fathers, where are they ? and the prophets, shall they live always ?

6 But yet my words, and my ordinances, which I gave in charge to my servants, the prophets, did they not take hold of your fathers, and they returned, and said : As the Lord of hosts thought to do to us, according to our ways, and according to our devices, so he hath done to us.

7 In the four and twentieth day of the eleventh month, which is called Sabath, in the second year of Darius, the word of the Lord came to Zacharias, the son of Barachias, the son of Addo, the prophet, saying :

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees, that were in the bottom ; and behind him were horses red, speckled, and white.

9 And I said : What are these, my lord ? And the angel that spoke in me, said to me : I will show thee what these are :

10 And the man that stood among the myrtle-trees answered, and said : These are they, whom the Lord hath sent to walk through the earth.

11 And they answered the angel of the Lord, that stood among the myrtle-trees, and said : We have walked through the earth, and behold all the earth is inhabited, and is at rest.

12 And the angel of the Lord answered, and said : O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry ? this is now the seventieth year.

13 And the Lord answered the angel, that spoke in me, good words, comfortable words.

* Isa. xxi. 12, and xxxi. 6, and xiv. 22; Jer. vi. 12; Ezecl. xviii. 10, and xx. 7.

and proceed with the temp. H.—It had been commenced about two months before. Agg. ii. 1, 16.

VER. 6. Fathers. They felt their effects. H.—Returned ; being converted by the sight of God's judgments. Osee vi. 1, and 2 Esd. i. 6.

VER. 8. A man. An angel in the shape of a man. It was probably S. Michael, the guardian angel of the Church of God. Ch.—It is plain that he was an angel. Ver. 11. W.—Among. Sept. "between two shaly mountains." H.

VER. 10. These are they, &c. The guardian angels of provinces and nations. Ch.

VER. 11. Rest. All the country under Michael's care enjoyed peace, (C) in the second year of Darius. H.—The red horse implies slaughter. Apoc. vi. 4. It was now repressed. Tournemine.

VER. 12. The seventieth year ; viz. from the beginning of the siege of Jerusalem, in the ninth year of king Sedecias, to the second year of king Darius. These seventy years of the desolation of Jerusalem and the cities of Juda are different from the seventy years of captivity foretold by Jeremias ; which began in the fourth year of Joakin, and ended in the first year of king Cyrus. Ch.—The temple had also been destroyed now seventy years. (W) and the angel prays, (H.) while the prophet begs that the people may be inspired to rebuild it. W.

VER. 13. Answered. We have here a proof of the intercession of angels, and its good effects. H.—In me, revealing God's will. S. Jer.

VER. 14. Zeal. I will again treat her as my spouse. H.

14 And the angel, that spoke in me, said to me : Cry thou, saying : Thus saith the Lord of hosts : 'I am zealous for Jerusalem, and Sion, with a great zeal.'

15 And I am angry with a great anger with the wealthy nations : For I was angry a little, but they helped forward the evil.

16 Therefore, thus saith the Lord : I will return to Jerusalem in mercies : my house shall be built in it, saith the Lord of hosts, and the building line shall be stretched forth upon Jerusalem.

17 Cry yet, saying : Thus saith the Lord of hosts : My cities shall yet flow with good things : and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up my eyes, and saw : and behold four horns.

19 And I said to the angel that spoke to me : What are these ? and he said to me : These are the horns that have scattered Juda, and Israel, and Jerusalem.

20 And the Lord showed me four smiths.

21 And I said : What come these to do ? and he spoke, saying : These are the horns which have scattered Juda every man apart, and none of them lifted up his head : and these are come to fray them, to cast down the horns of the nations that have lifted up the horn upon the land of Juda, to scatter it.

CHAP. II.

Under the name of Jerusalem, he prophesies the progress of the Church of Christ, by the conversion of some Jews, and many Gentiles.

A ND I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

2 And I said : Whither goest thou ? and he said to me : To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

3 And behold the angel that spoke in me went forth, and another angel went out to meet him.

4 And he said to him : Run, speak to this young man, saying : Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts, in the midst thereof.

5 And I will be to it, saith the Lord, a wall of fire round about : and I will be in glory in the midst thereof.

6 O, O flee ye out of the land of the north, saith the

and xxxii. 11; Osee xiv. 2; Joel ii. 12; Mal. iii. 7.—^b Infra, viii. 2.

VER. 15. Nations, represented as four horns, ver. 18, 19.—Evil, through malice, and thus deserve themselves to be punished. Osee i. 4.

VER. 18—20. Four horns, . . . four smiths. The four horns represent the empires, or kingdoms, that persecute and oppress the people of God : the four smiths or carpenters (for faber may signify either) represent those whom God makes his instruments in bringing to nothing the power of persecutors. Ch.—The prince of Assyria and of Babylon, the kings of Persia and of Egypt, had all treated them ill ; and these four empires have or will be destroyed by four chariots, (chap. vi. 1,) Neoco. assar, Cyrus, Alexander, and Antiochus. Dan vii. 1, &c. S. Jerom, and many who usually follow him, understand the empires of the Chaldeans, Persians, Greeks, and Romans, to be designated by the horns, as the workmen mean the angels who have christened those nations.

VER. 21. Every. Heb. at pleasure, none shall lift, &c. These kingdoms shall no longer prove formidable. C.—Fray, or "terrify." Dept. "to sharpen them in their hands. The horns are nations," &c. H.

CHAP. II. VER. 3. Another. The angel who measured spoke to Michael. C.—VER. 4. Walls. This must be understood of the spiritual Jerusalem, the Church of Christ. Ch.

VER. 5. Fire, to enlighten and protect it. Arms will be unnecessary. M.c. v. 10; Isa. vi. 4. The Church shall enjoy peace.

VER. 6. North. Many Jews had not yet returned. Esther, &c. —Wands. Ezecl. v. 2, 12. C.

thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof:

3 And the word of the Lord came to me, saying:

9 The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

10 For who hath despised little days? and they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

11 And I answered, and said to him: What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

13 And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

14 And he said: These are two sons of oil, who stand before the Lord of the whole earth.

CHAP. V.

The vision of the flying volume, and of the woman in the vessel.

A ND I turned, and lifted up my eyes: and I saw, and behold a volume flying

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 And he said to me: This is the curse, that goeth forth over the face of the earth: for every thief shall be judged, as is there written: and every one that sweareth, in like manner shall be judged by it.

4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 And the angel went forth that spoke in me: and he

V. 10. *Little days.* That is, these small and feeble beginnings of the temple of God. Ch.—Ye of little faith shall rejoice when you shall behold Zorobabel surmounting all difficulties. C.—*Plummet.* Lit. “the stone of tin.” He means the builder’s plummet, which Zorobabel shall hold in his hand for the finishing the building. Ch.—The Hebrew style all weights *stones*. Deut. xxv. 13. C.—*Eyes.* The providence of God, that oversees and orders all things (Ch.), or the assistance of the seven chief angels. Tob. xii. 15; Apoc. i. 4. C.

V. 14. *Two sons of oil.* That is, the two anointed ones of the Lord; viz. Jesus, the high priest, and Zorobabel, the prince. Ch.—The Hebrews have not many adjectives. Thus they say, *the son of perdition*, for a lost son. Sept. “sons of fatness.” Aq. and Th. “of splendour;” two illustrious personages. H.—One was head in religion, the other in civil matters. C.—Jesus and Zorobabel were to repair the damages done by the Chaldeans. They were assisted by the seven administering spirits. Heb. i. 14. C.

CHAP. V. V. 1. *Eyes of the soul.* M.—*Volume.* That is, a parchment, according to the form of the ancient books, which, from being rolled up, were called *volumes*. Ch.—Such are still used in the synagogues. They were usually written only on one side. C.

V. 2. *Cubits,* alluding to Judea, which was twice as long as it was broad. M.—Many explain this vision, and that of the women, (ver. 7., of the Jews, C.) after St. Jerom. H.—But it seems rather to denote the Chaldeans, whose sentence had been long pronounced, and who were punished by the Persians and by the Greeks, as by two women. If we understand the Jews, their iniquity was chastised by the Assyrians and Chaldeans. C.

V. 4. *Tare.* Nebuchadnezzar is often so styled. Jer. iv. 7. This title comprises all the injuries done to man, as he that *sweareth falsely* refers to those who offend God’s honour is concerned (C., more immediately H.).

V. 6. *Vessel.* Heb. *apha*. C.—*Eye.* This is what they fix their eye upon: or this is a resemblance and figure of them, viz. of sinners. Ch. Prot. “resemblance.” H.—This is the figure. C.

V. 7. *Talent,* or weight, (H., called a stone, ver. 8.)—*Vessel.* Like the idol Canopus.

said to me: Lift up thy eyes, and see what this is, that goeth forth.

6 And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

7 And behold, a talent of lead was carried, and behold, a woman sitting in the midst of the vessel.

8 And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

9 And I lifted up my eyes, and looked: and behold, there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

10 And I said to the angel that spoke in me: Whither do these carry the vessel?

11 And he said to me: That a house may be built for it in the land of Sennar, and that it may be established, and set there upon its own basis.

CHAP. VI.

The vision of the four chariots. Crowns are ordered for Jesus, the high priest, as a type of Christ.

A ND I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

4 And I answered, and said to the angel that spoke in me: What are these, my lord?

5 And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

6 That, in which were the black horses, went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

7 And they that were most strong, went out, and

V. 9. *Women.* They often represent nations; and here the Jews understand the Medes and Greeks, who punished the Chaldeans. St. Jerom rather thinks that the Assyrians and Chaldeans are meant, carrying away Israel and Juda. Yet the former supposition seems preferable, as the woman in the vessel signified the wickedness of Babylon.

V. 11. *The land of Sennar,* where Babel or Babylon was built (Gen. ix.); where note that Babylon, in holy writ, is often taken for the city of the devil, (that is, for the whole congregation of the wicked,) as Jerusalem is taken for the city and people of God. Ch.—The Chaldeans are driven from the countries which they had seized, and confined to their own territory, by the Persians and Greeks; or, if we explain it of the Jews, many of them remained at Babylon, and did not return to desile their own country. Only those whose hearts were touched by God returned. 1 Esd. i. 5. C.

CHAP. VI. V. 1. *Four chariots.* The four great empires of the Chaldeans, Persians, Grecians, and Romans; or, perhaps, by the fourth chariot are represented the kings of Egypt and of Asia, the descendants of Ptolemies and Seleucus. Ch. See Dan. ii. W.—The chariots seem to represent the same things as the four horns, (chap. i. 18,) namely, the punishment of the four empires. The angel says nothing of the first chariot, as the Chaldeans, who overthrew the Assyrians, were now devoid of power—*Brass*, or hard; signifying that the chariots were designed to bruise nations. C.

V. 5. *Winds.* These angels go throughout the world to punish. Dan. x. 13. We commonly suppose the tutelar angels to be for the defence of their kingdoms. C.—But they may often promote our real welfare by chastisements. H.

V. 6. *North.* So Babylon is called, because it lay to the north in respect of Jerusalem. The black horses, that is, the Medes and Persians, and after them Alexander and his Greeks, signified by the white horses, went thither because they conquered Babylon, executed upon it the judgments of God, which is signified, ver. 8, by the expression of *quieting his spirit*. Ch.—*South:* Egypt, which lay to the south of Jerusalem, and was occupied first by Ptolemy, and then by the Romans. Ch.

V. 7. *Strong.* Sept. “variegated,” *ψαρι*, (H.) *sturnum*. St. Jer.—*Brass*

sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

8 And he called me, and spoke to me, saying: Behold, they that go forth into the land of the north, have quieted my spirit in the land of the north.

9 And the word of the Lord came to me, saying:

10 Take of them of the captivity, of Holdai, and of Tobias, and of Idaia; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

11 And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesus, the son of Josedec, the high priest.

12 And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: 'BEHOLD A MAN, THE ORIENT IS HIS NAME: and under him shall he spring up, and shall build a temple to the Lord.'

13 Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and Tobias, and Idaia, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

15 And they that are far off, shall come, and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing, you will hear the voice of the Lord, your God.

CHAP. VII.

The people inquire concerning fasting: they are admonished to fast from sin.

AND it came to pass in the fourth year of king Darius, that the word of the Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

2 When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

3 To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the

* Luke 1. 78.—A. M. 3467.—Isa. 1. 11. 5

This well describes the ambition and power of the Seleucids, particularly of Antiochus the Great, (C.) or of the Roman generals down to Caesar. M.

VER. 8. *spirit.* Sept. "wrath or fury." H. Nabopolassar overcame the Assyrians, Cyrus the Chaldeans, as Alexander would shortly treat the Persians.

VER. 10. *Holdai, &c.* They had brought presents for the temple, which are to be used to make crowns for Jesus and Zorobabel. Ver. 18. C.—The names are interpreted by the Sept. "of the princes and of its useful things, and of those who have known it (captivity,) and th. u," &c. H.—Helem and Hem are afterwards mentioned instead of Holdai. Ver. 14. S. Jer.

VER. 11. *Crowns.* Chal "a great crown." Sept. ver 14, "a crown"—Jesus. When the prophet set the crown on the high priest's head, in order to show that it did not belong to him, except as a figure of the Messiah, he added, *behold a man*, who is also God, called Orient, or "rising up," and establishing the kingdom, which was promised to David. S. Jer. W.

VER. 12. *Orient.* Prof. "the BRANCH and he shall grow up out of his place." H. -Heb. "under or from himself." It is alludes to the miraculous birth of Christ, (Isa. 4. 1, whom the prophet had principally in view.

VER. 13. *Glory.* Sept. "u," or "receive strength" and courage. *agoray* (H.); or "u of the crowns" as prince of juda. Ver. 10. C.—Both. That is, he shall unite to himself the offices or dignities of king and priest. Ch.

VER. 14. *it.* in Sept. "the crown shall be for those who expect him." H. —Hem S. pt "for grace. Leo en. S. Jer.—Thus proper names are frequently interpreted. H.—The crowns were not to be worn, but to be deposited in the temple. 1 Mac. 1. 23 C.—The names of those men who had contributed towards the making were to be inscribed upon them. Helem and Hem are the same with Holdai & Josias. M.

VER. 15. *Cf.* Many Jews now assurred in the building, coming from all

fifth month, or must I sanctify myself, as I have now done for many years?

4 And the word of the Lord of hosts came to me, saying:

5 Speak to all the people of the land, and to the priests, saying: "When you fasted, and mourned in the fifth and the seventh month for these seventy years, did you keep a fast unto me?

6 And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

7 Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

8 And the word of the Lord came to Zacharias, saying:

9 Thus saith the Lord of hosts, saying: "Judge ye true judgment, and show ye mercy, and compassion, every man to his brother.

10 "And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

11 But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

12 And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.

13 And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

14 And I dispersed them throughout all kingdoms, which they knew not: and the land was left desolate behind him, so that no man passed through or returned: and they changed the delightful land into a wilderness.

CHAP. VIII.

Joyful promises to Jerusalem: fully verified in the Church of Christ.

AND the word of the Lord of hosts came to me, saying:

* Mic. vi. 8; Matt. xxiii. 23.—* Exod. xxii. 23; Isa. I. 22; Jer. v. 28.

parts. The temple was thus finished in four years' time; whereas Solomon with all his riches and workmen, spent seven in building one. C.

CHAP. VII. VER. 11. *Casteu*, in our November or December C.

VER. 2. *And.* Sept. from (S. Jer.); or, "to Bethel sent Sarasar and Ahasuer, the king, and his men, to render the sacrifice of the Lord propitiatory." H.

VER. 3. *The fifth month.* They fasted on the tenth day of the fifth month, because on that day the temple was burnt. Therefore they inquire whether they are to continue that fast after the temple is rebuilt. See this query answered ver 19 of the following, et p. Ch.

VER. 5. *Years from the ruin of the temple till the fourth of Darius.*—*Unto me!* Did you grieve for the injury done to me? or was your sorrow caused by your own losses? C.—The fast was gone, but, imperfect, wanting works of charity. S. Greg. W.

VER. 6. *Years less, to gratify the senses more than for necessity, and without doing it for God's glory.* H.

VER. 7. *Prophets.* He alludes to Isa. Iviii. 3. See also Jer. xlv. 12, Joel ii. 12. The Jews were always too much attached to the letter, without minding the spirit of the law being zealous for corporal rather than spiritual works.—South several of these cities were occupied by the Idumeans.—Plain, or Sephala, which afterwards became flourishing and populous. C.

VER. 11. *Depart.* so to leave the burden on their partner. Heb. C.—Lit. "giving way;" rear. tem. S. v. *face* *not* Sept. "they gave a contemptuous back," H. like a slave, whom the whip cannot correct.

VER. 13. *do shall.* It seems the past tense would be preferable, as Theodoret, S. Cyr., &c., understand it. C.—Yet the Jews whom the prophet adured, were also reprehensible; and they or their posterity felt the effects of God's indignation when he scattered them through all the world, as we see at present. S. pl. 22. the future; but Prof. the past tense, 'the, er'—sc. H.

be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

6 And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth; and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Lebrite.

8 And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them, for now I have looked with my eyes.

9 Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: Behold thy King will come to thee, the just and saviour: he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

10 And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

11 Thou also, by the blood of thy testament, hast sent forth thy prisoners out of the pit, wherein is no water.

12 Return to the strong hold, ye prisoners of hope, I will render thee double, as I declare to-day.

13 Because I have bent Juda for me as a bow, I have bent Ephraim; and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

14 And the Lord God shall be seen over them, and his dart shall go forth as lightning; and the Lord God will sound the trumpet, and go in the whirlwind of the south.

15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and

Ver. 6. *Divider.* Feb. minister "bassador" or rather "stranger" The sequel seems to show that the Jews, &c. occupied the towns of the I. & S. under the Macabees. Ch. C.

Ver. 7. *His stand.* It is spoken of the Philistines, and particularly of Ascalon (where the temple of Dagon was) and contains a prophecy of the conversion of that people from their heresies and abominations to the worship of the true God. Ch.—*Governor.* or *city* or *a thousand C.* : Heb *alup* Mic. v. 2. H.—*Juliate.* They probably embraced the faith with Antiochus. 2 Kings xxiv. 16. The city was formerly styled Jebus. C.

Ver. 8. *War;* or *Wall.* Ch.—They stood up like a wall for the people and the temple. C. Heb. "my house, on account of those going," &c. I will protect it better than an army. — After the Macabees, God preserved the temple from profanation till he abandoned it after the death of Christ. C.—*Oppressor,* tax-gatherer, (H.) sent by foreign tyrants. M.—L. I. the Macabees, particularly Hircan, (C.) or Simon, his son (H.), threw off the yoke. the Jews were always subject (C.) either to the Persians, to Syria, or to Egypt. H. C.

Ver. 9. *KING.* Christ often came to Jerusalem; but his last entrance, to die for man's redemption, was most excellent. W.—If the Jews had not wilfully blinded themselves, they could not mistake him, as he is here so admirably described, possessing the most humble and the noblest qualities. After predicting what would befall the Jews till about one hundred years before the birth of Christ, the prophet turns to him who was the desire and comfort of the nation. C.—*Saviour.* H. b. *Jesus,* (H.) or *Jesus.* S. Jer.—*Poor* or *weak* as *the* Matthew quotes it, after the Sept. and Chal. M. C.—*Ass.* Sept. "yoked + 1 a upon a young foal" 11.—The former denotes the Jews

Ver. 10. *Chariot.* Arms shall be useless. Mic. v. 10. *Earth.* This can be understood only of Christ's kingdom, (C.) though it allude to the greatest limits of the promised land. H.

Ver. 11. *Water,* from limbo, (S. Jer., &c. W. S. The. 3, p. 9 52, a. 1. C.) and purgatory. See S. Aug. de Gen. x. 1. 29, and En. 99. M.—Christ delivered the ancient patriarchs by virtue of his covenant, just sealed with his blood.

Ver. 12. *Hold.* Return ye, who stay behind, to Jerusalem. God will make good all that you abandon; or come, Judas, to receive liberty for the people.

Ver. 13. *Cast.* C.—Embrace the gospel, and enter the church. H.

Ver. 14. *Cast.* the Macabees. S. Jer.—*Planted* or stretched the bow of

drinking, they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

16 And the Lord, their God, will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

17 For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

CHAP. X.

God is to be sought to, and not to the vanities of his Church, which shall arise at a time, when the elect are not.

A SK ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to every one grass in the field.

2 For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity, they confedered in vain: and they were led away as a flock: they shall be afflicted, because they have no shepherd.

3 My wrath is kindled against the shepherds, and I will visit upon the buck-goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the flock in the field.

4 Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him every extector together.

5 And they shall be as mighty men, treading under foot the mire of the ways in battle; and they shall fight, because the Lord is with them; and the riders of horses shall be confounded.

6 And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had cast them off, for I am the Lord their God, and will bear them.

Ver. 6. Ch.—*He* shall set up his corner-stone, II. 20, &c. viz. the Christians, who is the spiritual way, con-

cerned in the Lord, and succeeded them to Christ. Ch.

Ver. 14. *seen.* God miraculously appeared in favour of the Macabees, and his angels appeared at their head. 1 Mac. ii. 22, and v. 2, and x. 29, and xi. 8, and xv. 15.—*South,* whence storms do arise in that country. Job xxxvii. 9. The angels confounded the enemy. 1 Mac. x. 40.

Ver. 15. *Sling.* At a time Macabees had no other weapon. 1 Mac. iv. 6. The sling was much used. Judg. xx. 16.—*Horn.* They will shed the blood of the enemy so abundantly, and be all besmeared with it. C.

Ver. 16. *Holy stones,* the apostles, who shall be as pillars and monuments in the Church. Ch.

Ver. 17. *The corn,* &c. His most excellent gift is the blessed Eucharist, called here the corn, that is, the bread of the elect, and the wine springing forth virgins, that is, *maiden virgins* to bud, or spring forth as it were like flowers among thorns, because it has a wonderful efficacy to give and preserve purity. Ch.—It enables the weak to despise all things for the sake of virtue, and makes them beautiful and eloquent, as the original impunes. C. W.—Those who partake worthily of the blessed Eucharist, become strong and pure. M.—*Prot.* "corn shall make the young men cheerful, (marg. grow, or speak,) and new wine the new is." H.

CHAP. X. Ver. 1. *Snows.* Prot. "Bright clouds," or "lightnings." H.—God will presently grant your requests, after the persecution of Ephphatha. C.—The latter season is when fruit ripens, the acceptable time to sue for grace. W.

Ver. 2. *Vanity.* Jason prevailed on many to imitate the Gentiles 1 Mac. i. 12.

Ver. 3. *Goats,* the leaders of the people. Jer. i. 8. C.—Jason died in exile. Lysimachos was a man in the temple, Andromachus perished miserably, and Menelaus was hurled among aspies. 2 Mac. v. 5, & 1 v. 1. Jer. xii. 4, and 1 Mac. x. 54.

Ver. 4. *Corner,* to connect the building. The Macabees were not of the tribe of Juda; but it was the chief, and gave name to the rest. Iacob was also a figure of Christ, the chief corner-stone, and he should be born of that tribe—Pun, to fix on down the tent, or to hang things upon. These comparisons were not referred mean. 1 Esd. ix. 8; 1 Mac. x. 23.

Ver. 6. *Joseph.* All the tribes did embrace the gospel at last. W.—Isaac from the caverns to which they had fled.

7 And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine; and their children shall see, and shall rejoice, and their heart shall be joyful in the Lord.

8 I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

9 And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

10 And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians, and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

11 And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and the pride of Assyria shall be humbled, and the sceptre of Egypt shall depart.

12 I will strengthen them in the Lord, and they shall walk in his name: saith the Lord.

CHAP. XI.

The destruction of Jerusalem and the Gop's dealings with the Jews, and ——————

OPEN thy gates, O Libanus, and let fire devour thy cedars.

2 Howl, thou fir-tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

3 The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

4 Thus saith the Lord, my God: Feed the flock of the slaughter.

5 Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

6 And I will no more spare the inhabitants of the land, saith the Lord: behold, I will deliver the men, every one into his neighbour's hand, and into the hand of his king:

^a Apoc. xvi. 12. ^b Isa. xi. 15.

VER. 9. *Me* The Jews were spread throughout the world, and adhered to their own customs. Philo. See Acts i. 8.

VER. 10. *For them* They returned from the places to which they had been dispersed, during former wars, when Judas had liberated his country. C

VER. 11. *Sea* No obstacles shall be able to retard God's people. Isa. xi. 16. —*Assyria* After Esphesus, the kingdom subsisted only about seventy years. —*Egypt*. The Ptolemies excluded the natural princes, who have never regaled the throne. They who had so often disturbed the Jews, were deprived of their power over them by the Syrians, and never could prevail there again after the Maccabees. C.

CHAP. XI. VER. 1. *Gates*. Josephus (Bell. vi. 12) relates, that the heavy eastern gates flew open at midnight, and the priests officiating at Pentecost, heard a multitude crying, "Let us go hence." See Tacit. Hist. 5. Johanan then declared, "O temple, I know thou will soon be destroyed," as Zac foretold. *Open*, see Kimchi, Lyr. &c. C. —*Libanus* So Jerusalem and more particularly the temple, is called by the prophets, from its height, and from its being built of the cedars of Libanus. Ch. Isa. x. 84; Ezec. xvii. 8. Jer. — The destruction of both by Titus is predicted. W. —*Cedars* Thy princes and chief men. Ch. W

VER. 2. *Fir* and *oak* may signify the cities and towns of the Jews —*Fenced* See i. "well planted" (C), or "forest, planted all at once" H — "The temple was like a fortress." Tacit.

VER. 3. *Princes* or rather banks, covered with scribe among which lions slept. Jer. 1. 44. C

VER. 4. *Feed*, thou Zepharias (M), or the prophet announces what God will do.

VER. 6. *David* The name of the last king of Jerusalem, in which the different nations of the Jews are represented, and they that remained fell into the hands of their king. It is, o the Roman emperor, of whom they had said, "We have a king but Caesar." Ch.

and they shall destroy the land, and I will not deliver it out of their hand.

7 And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord: and I fed the flock.

8 And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

9 And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour every one the flesh of his neighbour.

10 And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

11 And it was made void in that day: and so the poor of the flock that kept for me, understood that it is the word of the Lord.

12 And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. ^b And they weighed for my wages thirty pieces of silver.

13 And the Lord said to me: Cast it to the statuary, a handsome price, that I was priced at by them. And I took the thirty pieces of silver; and I cast them into the house of the Lord, to the statuary.

14 And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

15 And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

16 For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

17 O shepherd, and idol, that forsaketh the flock: the sword upon his arm, and upon his right eye; his arm shall quite wither away, and his right eye shall be utterly darkened.

^b Matt. xxvii. 9.

VER. 7. *For this* Christ came to feed his flock. C. — But the Jews would not receive him. H. —*Two rods* or shepherds' staves, meaning the different ways of God's dealing with his people. The one by sweet means, as led the rod of *Beauty*, the other by bands and punishments called the *Cord*. And where both these rods are made of no use or effect by the obstinacy of sinners, the rods are broken, and such sinners are given up to a reproachful sense, as the Jews were. Ch — The first denotes God's general providence, as it is most seemly that all should be under him, the second incents us to particular care of the Jews. W.

VER. 8. *Month* That is, in a very short time. By these *three shepherds* probably are meant the latter princes and high priests of the Jews, whose reign was short. Ch

VER. 9. *Not feed* This is the final sentence. God allowed them thirty-seven years to repent, after the dearth of Christ.

VER. 11. *Poor* refers to Christ, (C) who retired to Pella, (Eus. Hist. iv. 5.) as they had been warned of the impending storm. Matt. xxiv. 1; Luke xxi. 20.

VER. 12. *Pieces*. So are usually understood. About fifty-one staves. The Jews bought the life of Christ for this sum (C.) for thirty pieces. W

VER. 13. *The statuary* The Heb. word is also a *potter*, (Ch) and this seems to be the true meaning. Matt. xxvii. 3. The prophet is ordered to bring thus to indicate what should be done by the traitor. C.

VER. 14. *Israel*. The latter remained obstinate, (C) while Juda, the real "confessor," (H.) embraced the gospel. After the destruction of the temple, the Jewish ceremonies were no longer observed or tolerated in the Church as they had been, in order that the synagogue might be honored with honour. S. Aug. H.

VER. 15. *A foolish shepherd* This is to represent the no, the wicked princes and priests that should rule the people, before the

VER. 16. *Hoofs* with excessive travelling.

VER. 17. *Shepherds* Sept. "ye who feed too shodding, i.e.

phets shall be confounded, every one by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

5 But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

6 And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

7 Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

8 And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

CHAP. XIV.

After the persecutions of the Church, shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his Church.

BEHOLD the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

2 And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

* Matt. xxvi. 31. Mark xiv. 27

to judgment. H.—Through, or make some mark upon him, as fugitive slaves, &c. were stigmatized. C.—The person was not slain. Ver. 6

VER. 4. *Vision* They shall have no appearance of truth. *Sackcloth*. Heb. "hairy skin;" *adereth*. Such were used by kings. Jon. ii. 6. The people shall not be deceived by such appearances, so that these garments will not be used. The Jews have always been ready to receive impostors. Matt. vii. 15.

VER. 5. *Husbandman*. Worldly occupations were incompatible with the office of prophets. 3 Kings xix. 20; Amos vii. 14; Matt. iv. 20. The (C.) false (H.) prophets will become so odious, that people will excuse themselves from taking up the calling—*Example*. I am condemned like him to labour Gen. iii. 17. Sept. "a man begot me." Heb. "taught, or bought me, (C.) or caused me to work." De Dieu.

VER. 6. *Loved me*. My parents marked me thus. Ver. 3. C—Some have understood this of Jesus Christ. Rupert. &c. Theo. But the context excludes this interpretation, which would be injurious to him. C.—The false prophet is reformed by his parents' correction, so that he applies to agriculture, and owns that he had been justly punished in ver. H.

VER. 7. *Sword*. This address rouses attention. C.—The sword implies all the tortures which Christ endures. W.—He explains this of himself, only instead of *strike*, he says *I will strike*. Matt. xxi. 34, as the sword was directed by God. H.—*L. t le ones*. *beit*, Arab. &c. "shepherds." (C.) when "many will apply to the Jewish princes." &c. *J. r*—*Tsarium* means also "the *rule*." Mic. v. 2. Christ takes care of his *sheep*, Luke xii. 32. H.) and is always one with the Father John viii. 20, and x. 30. C.

VER. 8. *Third*. The greatest part of mankind will be lost. H.—The few Jews who embrace the faith will be absorbed in the *converts* and *confessors* to live though proved by persecutors, while the rest shall be exterminated. Both shall lose their name, and be styled Christians. C.

VER. 9. *Fire*. The Church was persecuted during the three first centuries but always became more pure, and the blood of martyrs increased her members. C.—She takes up her abode to *burn* H.

CHAP. XIV. VER. 1. *Men*. The obstinate Jews shall be destroyed. They became their own enemies. C.—The Zenots committed the greatest sins during the last siege. Jos. Ant. v. 1.

VER. 2. *I will gather*, &c. This seems to be a prophecy of what was done by Antiochus, &c. or of the last siege. W.—To the last, in the time of Jesus. This Dem. v. 10. C.—Vespasian captured Jerusalem in the year 70. Matt. x. 1. Jesus had six legions and a half, &c. Amos. &c. Paul. x. 3. Jerusalem was taken or besieged. He was at Jerusalem for the year, &c. Amos. x. 4. &c. Jerusalem was taken in the year 70. C.—Sixty thousand were slain in Jerusalem where they had a habitation. Jos. Ant. vi. 13. But it is said

3 Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

5 And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face of the earthquake in the days of Ozias, King of Juda: and the Lord, my God, shall come, and all the saints with him.

6 And it shall come to pass in that day, that there shall be no light, but cold and frost.

7 And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

8 And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

9 And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name shall be one.

10 And all the land shall return even to the desert, from the hill to Remmon, to the south of Jerusalem: and she shall be exalted, and shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners; and from the tower of Hananeel even to the king's wine-presses.

* Amos i. 1.

that they continued at Jerusalem. Half the Jews therefore perished, and those who maintained the siege found a grave in the city. Then

VER. 3. *Stand* Sept. "will stand in batt'e array among," &c., (παρα ταξιν την) though he will one day punish the victorious Romans. H.—Now he fought with them, as Icb may signify. C.

VER. 4. *Oracles*. Here the tenth legion was stationed, Jos. Bel. vi. 3,) on the spot where Christ had denounced this judgment, and ascended into heaven. Luke xix. 41; Acts i. 12.

VER. 5. *Fire*. While the state was forming many escaped, according to Josephus. Heb., Sept., &c. The vale of my mountains shall be filled up, for, &c. C.—Yet Prot. agree *as it is*. *to*—Those should be "my" Rihard. M. The *rest*. Prot. and Deit. "reach *to* Azal." H. You shall, Sept., &c. "and it shall be f. d. as it was filled at the earthquake," &c. C.—The Romans had to raise many works in the vale of Cedron, so that the trees all round were cut down, and the garden walls removed. Jos. Bel. vi. 4, 14.—*Ozias*, when he attempted to offer incense. Jos. Ant. ii. 11, Amos i. 1, and 4 Kings xv. 15. Let the earth shake is not specified in the sacred historical books. W.—On that occasion the people hurried into the vale for *as* by the separation of Olivet; or, if we follow the Sept., *out of* that mountain *it* *to* the valley of Cedron, which we find no where else specified. C.—W. th. M. Prot. "thine." H.—God attended by his angels, though the Romans may be called his *saints*, or people destined to execute his decrees in his war. Isa. viii. 3, Siph. i. 7; Deut. xxxii. 3, Joel ii. 1. C.

VER. 6. *No light* viz. in that desolation of the persecution of Antioch when it was neither day nor night, ver. 7, because the sun never left the company of the day, nor the repose of the night. C.—Darkness denser than darkness. The citizens shall be in despair. Matt. xxiv. 29, Zec. xiiii. 8; &c. 2; Apoc. ix. 2. C.

VER. 7. *In the time of the evening there shall be light*. An unexpected light shall arise by the tokens of the *Ma habba*, a *sign* shall seem to be in the *west*. C.

VER. 8. *From the east*, viz. the *east* of Christ. C.—*Last*: Mediter. In the *east* of Christ comes the *east* of the *servants*. The earthly city was *last* in the *east*, while *it* *was* in the *west* of the *most* *dry* and *burnt* part of the *earth*. C.

VER. 9. *The last* *legion* an *angel* justly gave the title to Christ. John xi. 14. He is power, &c. power. Matt. xxvi. 36. Th. in. 10. Paul. xvi. 14. subject to him. C.—The *legion* is *handed* *over* *out* of the *servants* of God, since S. Gregory's time. H.

VER. 10. *Recover*. This in some measure was effected by the *cross* of the *Macabees*, but is rather to be taken in a spiritual sense as relating to the *prophets*.

11 And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

12 And this shall be the plague, wherewith the Lord shall strike all nations that fought against Jerusalem: the flesh of every one shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbour, and his hand shall be clasped upon his neighbour's hand.

14 And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

15 And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

16 And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to

adore the King, and Lord of hosts, and to keep the feast of tabernacles.

17 And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

18 And if the family of Egypt go not up, nor come: neither shall it be upon them, but there shall be destruction, wherewith the Lord will strike all nations that will not go up to keep the feast of tabernacles.

19 This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

20 In that day that which is upon the bridle of the horse shall be holy to the Lord: and the cauldrons in the house of the Lord shall be as the phials before the altar.

21 And every cauldron in Jerusalem and Juda shall be sanctified to the Lord of hosts: and all that sacrifice, shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

Ver. 11. And it shall not be said, It is not given to us to go up to Jerusalem, because we have not money to buy sacrifices, and we have not strength to go up. C.

Ver. 12. Concerning the judgment of God, which often fallen upon the persecutors of God's people, and upon the history. C.

Ver. 13. Them that came into the land of Canaan, after these wars, seeing enemies on all sides. But those days shall be shortened. Matt. xxiv. 21.—Hand. Ch. 21. Shall be at each other, or rather the nearest relations will persecute them. Matt. x. 21. &c. C.

Ver. 14. Even Jesus, and other false brothers, &c. I. It is persecuting the Church. Ch.—Rome. C. 19. It is shown their generosity, so much (C) that Julian and Felix, apostates complained of this profusion in the vessels of the Lord. It is, &c. 11, 1.

Ver. 15. Shall be like this destruction. That is, the beasts shall be destroyed as well as the men; the common soldiers as well as their leaders. Ch.—History does not specify the death of cattle, (C) though in plagues this would inevitably follow; and the people complained that they were become more common since the propagation of the gospel. H.

Ver. 16. Lett. That is, many of them that persecuted the Church shall be converted to its faith and communion, (Ch) particularly after Constantine. C.—Tabernacles. This was kept by the Jews, in memory of their sojourn forty years in the desert, in their way to the land of promise. And in the spiritual

is duly kept by all Christians as in their earthly pilgrimage are continually advancing towards their home, the new Jerusalem, or the Kingdom of God, and saving the Church. And they that neglect this, do not look for the true shower of Divine grace to be so plenteous as others. Ch.—Out of the Church there is no salvation. C. 21. Rewards may be obtained. S. Cyp. H.

Ver. 17. There Sept. "these shall also be added to them" who perish. H.

Ver. 18. Sin, or punishment, formerly various nations were execrated from the region or assemblies of Israel. Lev. vi. 20, Deut. xxvi. 1. Now all are invited and compelled to enter the Church, so that they can have no excuse. Luke x. 14. C.

Ver. 19. Bridle. The golden ornaments of the vessels, &c. shall be turned into vessels in the house of God. And there shall be an abundance of cauldrons and platters for the sacrifices of the temple: by which is meant, under a figure, the great multitude shall be to the temple, that is, to the Church of Christ, and her sacrifice. —It is of a different nature, being the body and blood of Christ. But it shall not be confined to the church, but to one family. Ver. 21. C.

Ver. 21. Merchant. as before render it the Canaanite shall be no more, &c., that is, the profane and impious shall have no place to be in the house of the Lord, or, there shall be no occasion for buyers or sellers of oxen, or sheep, or doves, in the house of God, such as Jesus Christ cast out of the temple. Ch. John iii. 16.—All former sins: a Jew and Gentile shall cease in the Church. Paul faults shall be forgotten. C.

THE PROPHECY OF MALACHIAS.

MALACHIAS, whose name signifies "the angel of the Lord," was contemporary with Nehemiah, and by some is believed to have been the same person with Ezra. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ, the reprobation of the Jews and their sacrifices, and the calling of the Gentiles who shall offer up to God in every place an acceptable sacrifice. Ch.—He also clearly speaks of the two-fold coming of Christ, preceded by the Baptist and by Elias. He inveigles against the sacrifices as Nehemiah, to which covenant he alludes, chap. vi. 4. None was afterwards recognised for a prophet till the Baptist appeared. C.—Both priests and people are here reproved, and the Jewish law yields to that of Christ. W.

CHAPTER I.

God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He accepts of the sacrifice that shall be offered in every place among the Gentiles.

THE burden of the word of the Lord to Israel, by the hand of Malachias.

* A. M. circiter, 8804. A. C. 400.

CHAP. I. VER. 1. *Malachias, "the angel of the Lord." C.*
VER. 2. *I loved you, but they thought, (Theod.) and perhaps spoke. II—Jacob have preferred his posterity, to make them my chosen people, and to load them*

2 I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob,

3 But have hated Esau? and I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

* Rom. ix. 13.

with my blessings, without any merit on their part and though they have been always ungrateful; whilst I have rejected Esau, and executed severe judgment upon his posterity. Not that God punished Esau or his posterity beyond the

4 But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry for ever.

5 And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

6 The son honoureth the father, and the servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts:

7 To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar: and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

8 If you offer the blind for sacrifice, is it not evil? and if you offer the lame and the sick, is it not evil? offer it to thy prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts.

10 Who is there among you, that will shut the doors, and will kindle the fire on my altar, gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

11 For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

12 And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon, is contemptible, with the fire that devoureth it.

13 And you have said: Behold of our labour, and you

* Psal. cxli. 3.

deserts, but that by his free election and grace he loved Jacob, and favoured his posterity above their deserts. See the annotations upon Rom. ix. Ch.

VER. 3. *Edom*, perceiving the evil which was already in him, and would appear afterwards (S. Jer. and Iacob); or rather he was a figure of the reprobate, though not of course one himself. S. Aug. A person is said to hate what he loves less. C.—*Dragone*. Sept. “houses,” so that they shall be deserted. H.

VER. 4. *Down*, by the Maccabees, who forced the people to renounce circumcision. 1 Mac. v. 3. C.—At that time the Jews were more pious, and purified God. H. *Ever*. God’s gratuitous love appears in his leaving Edom in captivity, and restoring the Jews. W.

VER. 5. *Father*. God sometimes took this title. Psal. iv. 32. But he was often represented as a master; and the old law was a law of fear. C.

VER. 7. *Bread*, including all the victims, &c. Lev. xi. 11, Num. xxi. 2. C.

VER. 8. *Lame*. The victims must be without defect. Lev. xxii. 21. Those of the Jews were also rendered unclean by the evil of the nation. Aug. ii. 14. C.—*Prince*, the governor sent by the Persians. If you dare not make such presents to men of influence, how shall I accept them? C.

VER. 10. *Grafts*? Are you not well rid? Why then perform you not your duty, earthly? C. *not* “Where we are sojourning, we shall all be sick, and my altar is not unkindled for nought,” (H.) as if God menaced the Jews with the extinction of the nation as the seed of his. C.—*Pleasure*. Many other popes had foretold the return of the sceptre, but none more piously.

VER. 11. *Prost*. “In *me*,” I—*Clean oblation*. The precious body and blood of Christ in the eucharist, sacrifice. Ch.—*That* is to say, the very word *mincha*, the offering of flour and wine. C. See S. Just. Dial. S. Iran. iv. 32. S. Aug. de L. xxi. 34. “We pollute this bread, that is the body of Christ, when we approach the altar unworthy.” S. Jer. viii. 22. The bread is always pure, though the priest or receiver be otherwise. C.—*Hence it is always clean*. Trid. 23. C. I. M. It is offered daily throughout the world. The Jews as the continuation of this nation, and are saved; they stand upright before their enemies, they serve not the gods of our faith, and of their own con-

puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

14 Cursed is the deceitful man, that hath in his flock a male, and making a vow, offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

CHAP. II.

The priests are sharply reproved for neglecting their covenants. The evil of marrying with idolaters: and too easily putting away their wives.

A ND now, O ye priests, this commandment is to you. 2 If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings; yea, I will curse them: because you have not laid it to heart.

3 Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priest shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible and base before all people, as you have not kept my ways, and have accepted persons in the law.

* Lev. xxvi. 14, Deut. xxviii. 5.

demotion. C.—God not only changed his people, but instituted a better sacrifice. Instead of the former needy elements, (Gal. iv.) which were often defiled by the sins of the offerers. He instituted the sacrifice of his own Body and Blood, under the appearances of bread and wine, as S. Chrys. (in Psal. xciv.) Iacob, &c. prove against all opponents. A sacrifice different from any offered by the Jews, who could offer only at Jerusalem, (Deut. xvi.) is clearly specified, as many have demonstrated. W.—Christ’s bloody sacrifice on the cross was performed on Calvary, and not among the Gentiles. What sacrifice can Protestants now produce? H.

VER. 13. *Behold of our labour*, &c. You pretended labour and weariness, when you brought your offering, and so made it of no value, as offering it with an evil mind. Moreover, what you offered was both defective in itself, and greater by rapine and extortion. Ch.—*Ropes*. Ecclesi. xxxiv. 24. *Offering Mincha*. ver. 11. C.

VER. 14. *More*. So lesser things are styled *masenu thura*. C. King. So the Persian monarchs were called *Apadana*. Gr. “Fathers.” H.

CHAP. II. VER. 1. *Frusta*. Smit, bearing up rebukes, dis honour God and his servants as if they were tempestuous things to be pure and so they seemed to the world. W.

VER. 2. *Shoulder*. I will cast away the shoulder, which is the law which is to be your portion, and bring it at you in my anger, and will judge between you and your children. Ch.

VER. 4. *Levi*. When this tribe was chosen does not appear. Some think that he alludes to the renewing of the covenant, as in Deut. x. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 889,

10 *Have we not all one father? hath not one God created us? why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that hath done this, both the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make *her*, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her, put her away, saith the Lord, the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts; keep your spirit, and despise not.

17 You have wearied the Lord with your words: and you said: Wherein have we wearied him? In that you say: Every one that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

CHAP. III.

Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.

BEHOLD, *I send my angel, and he shall prepare the way before my face. And presently the Lord

^a Matt. xxii. 9; Ephes. iv. 4.

VER. 10. *Brother*, in distress. 2 Esd. v. 1.

VER. 11. *God*, or one dedicated to idol-worship (H.) which was contrary to the law. Deut. viii. 3. C.—distr. “the holy things of the Lord, by what he has loved and done for strange gods.” H.

VER. 12. *Master*. Heb. “the watcher, and him who answers,” on guard. C.—Him. Sept. “and out of those who offer a sacrifice to,” &c. Such people shall be excluded from the society of God’s servants. H.

VER. 13. *With tears*, viz. by occasion of your wives, whom you have put away, and who came to weep and lament before the altar. Ch.—Though divorces were tolerated, (Matt. xii. 6,) the more virtuous did not approve of them, particularly when a wife was put away who had been married in youth. See ver. 10.

VER. 14. *Covenant*. The order established at first. Gen. x. 24, Prov. ii. 17.

VER. 15. *His spirit*. Eve received a soul from God, like Adam.

VER. 16. *Garment*; viz. of every man that putteth away his wife without just cause; notwithstanding that God permitted it in the law, to prevent the evil of murder. Ch. The original may receive “*the*” sense, or the woman must blame herself if she were hateful, (Deut. xxiv. 1,) and the man acted not treacherously. C.—The first part contains the objection, and the second God’s reply. S. Jer. H.

VER. 17. *Judgment*. Being scandalized at the prosperity of the wicked, (H.) they deny Providence. Psal. lxxv...; Jer. x... C.—Let the wicked be left for wise purposes, either for their amendment, or for the trial of the just. S. Aug. Psal. liv.—Those who are offe at their present success, (H.) think not of judgment nor of eternal goods. S. Jer.

CHAP. III. VER. 1. *My angel*, viz. John the Baptist, the messenger of God, and forerunner of Christ. Ch.—His purity and office procure him this title. W.—Afterwards Christ himself shall come, for the ruin and for the resurrection of many. Luke i. 34. Hence threats and promises are intermixed. The evangelists read his face, making the Father speak, whereas the Son is introduced by the prophet, who however presently changes the person. It is all the same which person of the blessed Trinity speaks, as all act together. C.—*Testament*. The Messiah, the

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whom we seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts:

2 And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller’s herb:

3 And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

4 And the sacrifice of Juda, and of Jerusalem, shall please the Lord, as in the days of old, and in the ancient years.

5 And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

6 For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

7 For from the days of your fathers you have departed from my ordinances, and have not kept them: “Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

8 Shall a man afflict God, for you afflict me? And you have said: Wherein do we afflict thee? In tithes and in first-fruits.

9 And you are cursed with want, and you afflict me, even the whole nation of you.

10 Bring all the tithes into the store house, that there may be meat in my house, and try me in this, saith the Lord: if I open not to you the flood-gates of heaven, and pour you out a blessing even to abundance.

11 And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

12 And all the nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

^a Matt. xi. 10; Mark i. 2, Luke i. 17, and vi. 37—^b Zec. i. 5.

mediator of the covenant with mankind, (W.) with Abraham and Moses. The latter calls him the prophet (Deut. xviii. 18); and Zecarias, alluding to this text, expounds angel in the same sense. Luke i. 76.—*Temple*. The ancient Jews were convinced that the Messiah would come to the temple of Zerobabel, and be its chief glory. Agg. ii. 8. C.

VER. 2. *Coming*. This may be explained of the Baptist, (Luke iii. 7,) or of the second coming of Christ; though his first coming showed the hypocrisy of the Jews. They would not acknowledge him, but sought his death, and brought on their own condemnation. C.—*Fuller’s*. Sept. “washers’ herb.” H.

VER. 3. *Justice*. This is spoken of the Christian priesthood, which far excels that of Levi. Heb. v. and vii., &c. C.

VER. 5. *Judgment*. He has answered (ver. 1, 2) the complaint of the Jews. Chap. ii. 17. H. This he does here (M.) more pointedly. H.—Christ condemned the world, as his spirit did likewise. John xvi. 8. He made an example of Jerusalem, which deserved that he would not leave crimes unpunished. We may also understand this of his last coming. C.

VER. 6. *Change*. Heb. also. (H.) “hate or recommerce.” I do not strike the fallen. Did I spare Sennacherib? &c. Have I not protected the posterity of Jacob? How then can you say that I am indifferent about human affairs? C.—*Consumed*. Sept. “you depart not from the sins of your fathers. You have rejected my,” &c.

VER. 8. *Afflict*. Lit. “pierce.” Sept. “supplant” (H.) or kick at. 1 Kings viii. 29. But the term applied to Hell is different. Here it signifies to nail or irritate. C.

VER. 9. *Want*. Heb. “malediction.” S. Jerom specifies the kind. C.—Sept. “and you obstinately turn away your eyes, and supplant me,” &c. H.

VER. 11. *Devourer*; locusts and other vermin. M.—Malachias came later than Aggæus, and probably speaks of a different famine to which the Jews were exposed for neglecting to pay tithes. C.—How may you work on holy-days, as if all depended on their labour and not on Christ’s teaching! H.

13 *Your words have been unsufferable to me, saith the Lord.

14 And you have said: What have we spoken against thee? You have said: He laboureth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

15 Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God, and are preserved.

16 Then they that feared the Lord, spoke every one with his neighbour: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

17 And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them as a man spareth his son that serveth him.

18 And you shall return, and shall see the difference between the just and the wicked; and between him that serveth God, and him that serveth him not.

* John xxxi. 14.—² Luke i. 78.

VER. 14. *Pain.* Murmuring against God is blasphemous and unsufferable. —*Sorrowful.* “humbled.” Chal. “in mourning” Jan.

VER. 15. *Proud.* Sept. “strange.” H.—Z has been taken for u.—*Built up:* have a numerous family, C) and abundance.—*Fugitive.* Sept. “rescued”

VER. 16. *Then* Grabe changes *tau*, *these* to *tau*, *then*, then. The Sept. make the pious express the former sentiments. H.—David, Jeremias, &c. had experienced such anxiety. Psal. lxxii. 2. C.

VER. 17. *Possession (peculium);* the property of a slave. C. Such look upon the smallest things with eagerness. —*Spare.* Sept. “cross,” &c. H.

CHAP. IV. VER. 1. *Furnace.* At the day of judgment the difference between the just and the wicked will plainly appear. W—This sense is most generally given, as well as to those words where our Saviour speaks of the signs of the destruction of Jerusalem and of the end of the world together. Matt. xxiv. 3; Luke xxi. 5.—*Proud.* Sept. “strangers.” C.—*Branch.* “No hope shall remain. H.

VER. 2. *Wings.* The sun is represented with wings, to imply celerity. The appearance of the Lord will be most acceptable to the virtuous. C.—*Herd.* Prot. “stall.” Heb. *marbok*, (H.) “fattened.”

VER. 3. *Ashes.* burnt in Jerusalem. H.—Christians rejoiced in the execution of Divine justice. The Jews were not allowed to approach the new city, Elias. S. Jer.

VER. 4. *Law.* This must be your guide and comfort. No more prophets shall appear before the Baptist. C.

The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.

FOR behold the day shall come, kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

2 *But unto you that fear my name, the sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

3 And you shall tread down the wicked, when they shall be ashes under the sole of your feet in the day, that I do this, saith the Lord of hosts.

4 *Remember the law of Moses, my servant, which I commanded him in Horeb, for all Israel, the precepts, and judgments.

5 *Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

* Exod. xx. : Deut. v. and vi.—² Matt. xvii. 10. Mark ix. 10. Luke i. 17.

VER. 5. *Elias.* Sept. add, “the Thesbite;” and S. Jerom (in Matt. xvii.) says, “at Eli as shall indeed come and restore all things.—*Dreadful.* Christ’s first coming was in all meekness; but he will judge in terror. Hence the prophet’s meaning is not that S. John, but that Eli as shall come before the great day of the Lord. W.—Our Saviour testifies that the Elias whom the Jews expected was already come. Matt. xi. 14, and xvii. 11; Luke ix. 8. C.

VER. 6. *Heret.* &c. By bringing over the Jews to the faith of Christ, he shall reconcile them to their fathers, viz. the patriarchs and prophets, whose hearts for many ages have been turned away from them, because of their refusing to believe in Christ. Ch.—The antipathy of Jew and Gentiles shall cease. Both shall enter the Church of Christ. Isa. xi. 13. The Baptist strove to ameliorate the manners of the people, and to bring all to Christ, who reconciles all seeming contradictions in the Scriptures. He came to put an end to all dissensions. C.—*Anathema.* in the Heb. *cherem*, that is, with *utter destruction*. Ch.—Sept. “surely,” (C.) or “suddenly,” *apόqντι*. S. Jer. Deut. vii. 21.—This passage intimates that the ruin of Jerusalem is threatened. If people should be converted, would that stop the general conflagration? C.—Some of our crafty adversaries have inferred from the above explanation of anathema, that the Church means heretics to be destroyed: but her kingdom is not of this world: she speaks only of the soul, and exercises a spiritual power. H.

THE

FIRST BOOK OF MACHABEES.

These books are so called, because they contain the history of the people of God under the command of *Judas Machabeus* and his brethren; and he, as some will have it, was excommunicated from carrying in his ensigns, or standards, those words of Exodus xv. 11, “Who is like to thee among the sons of men, O Lord;” in which the initial letters in the Hebrew, are M. C. B. E. I. It is not known who was the author of these books. But as to their authority, though they are not received by the Jews, saith S. Augustine, lib. 18. De Civ. Dei, c. 36. they are received by the Church; who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the apostles of Ch. vii, than by that of the Scribes and Pharisees. And as the Church has declared these two books canonical, even in two general councils, v. z. Lateran and Trent, there can be no doubt of their authenticity. Ch.—The most ancient Fathers, Clem., &c. in L.) S. Cyprian, (1 Ep. i. ad Corin., & Am. 26, (Off. i. 41, &c.) quote them as Divine, and the third Council of Carthage, Trent, &c. have inserted them in the canon. The reb (W) & S. Jerom did not translate (C) or use them against the Jews, he had a great regard for them. In Dan. i., ad L., &c. S. Jerom found the first of these books in Heb., the second in Greek. Ep. 106. We have a third also in Greek, in the Codex. B. bie; as well as a fourth, least one by S. Iustinus, (Bib. 1. W) “on the administration of Hircanus,” (C.) to which reference seems to be made in Mac. xv. 24, (W) though what is extant is a work of no authority—the authors of the first and second books relate many of the same events, & seem to have seen each other’s works. The latter follows the Greek chronology, dating from Tisri, Sept. and October, (C) A. 367 to 364, H.; while the former dates from Abib, (C.) our March or April, A. 3629 to 3639. The third book gives an account of Philopator’s persecution in Egypt, A. 3787. The fourth, from A. 3609 to 38.8. (L.) is little known among the Latins. Clem. gives two copies, the one regarding Hircanus, and the other “the government of reason,” or the martyrdom of the Machabees, A. 3837 (H.); the author of which last seems to have been a Stoic. C.

CHAPTER I.

The reign of Alexander, and his successors: Antiochus rises and profanes the temple of God, and persecutes unto death all that will no forsake the law of God, and the religion of their fathers.

NOW it came to pass after that Alexander, the son of Philip, the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

2 He fought many battles, and took the strong holds of all, and slew the kings of the earth:

3 And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

4 And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

5 And he subdued countries of nations, and princes; and they became tributaries to him.

6 And after these things, he fell down upon his bed, and knew that he should die.

7 And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

8 And Alexander reigned twelve years, and he died.

9 And his servants made themselves kings, every one in his place:

10 And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

11 And there came out of them a wicked root, Antiochus the illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

13 And the word seemed good in their eyes.

14 And some of the people determined to do this, and went to the king: and he gave them licence to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations:

* A. M. 8668, A. C. 336.—A. M. 5481, A. C. 223.—A. M. 5329, A. C. 174.

CHAP. I. VER. 1. *Nous.* Lit. "And" n. Thus many H-*o* books commence, as Exod., Jos., Bar., &c. —*Grecos*, over the whole L-*o* was chosen, —*generatio* n. II.—He conquered many of the Greeks, and overthrew Darius Codomannus, A. 3674. C.

VER. 3. *Earth, even to India, beyond which the ancients knew of nothing* —*Quiet, or silent; depon* *ated, Isa. xix. 7.*, and obsolet. Heb. i. 2.

VER. 6. *Ind.* Some suppose through posse. (Diod. xvi. 8. Jer. ad Lactam, or excess of wind. Athen. x. 11.

VER. 7. *Servants.* On the ninth day of a month which preceded his death, he admitted all his servants to his bed-chamber. Then he asked his friends, if they thought they should find such another L-*o* as he were such a friend to them. And his brother Demetrius, and his son to bury him in the land of Ammon. When they asked to whom he left his kingdom, he said, "to the Romans." —*Kingdom.* This is otherwise recorded by Q. Curtius; though it is not as that there were of that opinion. But it is, however, recorded by some authors. Lb. 1. But here we find that he said that he was never to be. Ch.

VER. 10. *After twelve years.* —*reigned when all the people of Alexander were dead.* His general, Antiochus, his brother, and son, took the dominion at the same time; 10 in 332 B.C. —*reigned in Egypt.* —*in Asia.* —*in Macedonia.* —*and Lycia.* —*and the rest in 322 B.C.* —*Then he chose to reign in order may, after the year 322 B.C. to read the above in 2 Mac. iii. 1. W.*

VER. 11. *Antiochus the Illustrious.* —*King of the Greeks.* —*Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius,*

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16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil;

17 And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

18 And he entered into Egypt with a great multitude with chariots, and elephants, and horsemen, and a great number of ships:

19 And he made war against Ptolemy, king of Egypt, but Ptolemy was afraid at his presence, and fled, and many were wounded unto death.

20 And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

21 And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.

22 And he went up to Jerusalem, with a great multitude.

23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces.

24 And he took the silver and gold, and the precious vessels: and he took the hidden treasures, which he found: and when he had taken all away, he departed into his own country.

25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were:

27 And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28 Every bridegroom took up lamentation: and the bride that sat in the marriage bed, mourned:

29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years, the king sent the chief

* A. M. 5334, A. C. 170.—A. M. 5354.—f A. M. 5356, A. C. 168.

son of his elder brother, Seleucus Philopator Ch. L-*o* means "renowned." W.—He took this title, perhaps after the Samaritans had offered it to him. Jos. 12. Variant A. 142.—*Grecos*, counting not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator. Ch.—*The era of the Seleucidae began in spring or autumn, A. 3702, B. C. 321.* though the Co-*ntea* and Ptolemy date from the following spring. C.—*The Grecian monarchy had then stood twenty years.* Ena. W.

VER. 12. *Men.* —*soon attempted to subvert Onias I. I., and introduced pagan customs when he was dead.* Menelaus treated him in the manner. I. —*He intended to pay what he had promised, he left Lysimachus in the place where he was in the temple, which he was now in. 2 Mac. iv.—Us.* —*A Jews came to him after a day of Jere. 29. 18, and the Christian religion was introduced in the miseries which fell upon the Roman empire.* C.—*S. v. g. proves in his City of God that Onias I. was a.p. H.*

VER. 13. *Said to a Jew, hunting his instruments.* 3 K. xix. 25, Herod. vi. 14. C.—*Go to 2 Mac. iv. 7.*

VER. 17. *Egypt.* —*he covered the land, laid the sea area.* W.—*He was not very fit for war: but Egypt was now under the power of a king, and he had no power as yet.* —*After the 10. read 2 Mac. iv. 21. W.*

VER. 19. *Antiochus, Josephus xli. 6. v. 18, 19. is now such an unusual person, that he is not to be found in the grecian world, and are preserved, his name being the 10. W.*

VER. 20. *The chief controller, &c. Ap. on the Ch. 2 Mac. v. 24. —* *burst full upon the unsuspecting citizens on a sabbath day.* W.

collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude.

31 And he spoke to them peaceable words in deceit; and they believed him.

32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel.

33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about:

34 And they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them:

36 And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem;

37 And laid them up there: and they became a great snare.

38 And this was a place to lie in wait against the sanctuary, and an evil devil in Israel.

39 And they shed innocent blood round about the sanctuary, and defiled the holy place.

40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her,

41 Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing.

42 Her dishonour was increased according to her glory, and her excellency was turned into mourning.

43 And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

44 And all nations consented, according to the word of king Antiochus.

45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

47 And should forbid holocausts and sacrifices, and atonements to be made in the temple of God,

48 And should prohibit the sabbath, and the festival days to be celebrated.

49 And he commanded the holy places to be profaned, and the holy people of Israel.

* Tob. II. 6. Amos viii. 10. — b A. M. 3337, A. C. 167.

VER. 35. *The city of David.* That is, the castle of Sion. Ch.—In it was placed a garrison of Macedonians. W.

VER. 38. *Sanctuary,* to pillage all who came to the temple. C.—*An evil devil.* Lit. an adversary, watching constantly to do harm, as the evil spirit is always watching and seeking whom he could favour. Ch.

VER. 40. *Fled with Judas, &c.* 2 Mac. v. Josephus (vn. 7) assures us that the Samaritans flattered Epiphanes, and begged their temple might be consecrated to Jupiter, &c.

VER. 46. *Service,* or worship, (C) introduced by Epiphanes. H.

VER. 49. *People.* He forced them to eat forbidden meat.

VER. 57. *Fifteenth.* In all other places the twenty-fifth, whence this may be incorrect, (C.) or the altar was now set up, (H.) though sacrifices were not yet

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50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

52 And that whosoever would not do according to the word of king Antiochus, should be put to death.

53 According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

54 And they commanded the cities of Juda to sacrifice.

55 Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month, Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

58 And they burnt incense, and sacrificed at the doors of the houses and in the streets.

59 And they cut in pieces, and burnt with fire the books of the law of God:

60 And every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

62 And on the five and twentieth day of the month, they sacrificed upon the altar of the idol that was over against the altar of God,

63 *Now the women that circumcised their children, were slain according to the commandment of king Antiochus,

64 And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats:

66 And they would not break the holy law of God, and they were put to death:

67 And there was very great wrath upon the people.

* A. M. 3337. C. 2 Mac. vi. 10.

offered. C.—*Idol.* The statue of Jupiter Olympius, (Ch.) as Daniel (ix.) had foretold, as a figure of what anti-christ would do, (Matt. xxv. 26) as well as the Romans, when they took Jerusalem.

VER. 59. *Law,* and all the sacred writings. Jos. Sulpit. 2.

VER. 61. *After month.* People were compelled to sacrifice on the same day of each month on which the statue had been dedicated. Ver. 62.

VER. 62. *Over against,* or (H.) "upon," επει. The Greek altars were of a smaller size.

VER. 65. *Many.* Eleazar, and the seven Machabees, &c. C.

VER. 67. *Wrath.* God seemed displeased, as he was with too many. Read 2 Mac. v. 11. W.

CHAP. II. VER. 1. *Jeans.* This family was the most distinguished, as

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CHAP. II.

The zeal and success of Mathathias. His exhortation to his sons at his death.
TIN those days arose Mathathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin:

2 And he had five sons: John, who was surnamed Gaddis;

3 And Simon, who was surnamed Thasi;

4 And Judas, who was called Machabeus;

5 And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.

6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

8 The holy places are come into the hands of strangers: her temple is become as a man without honour.

9 The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

10 What nation hath not inherited her kingdom, and gotten of her spoils?

11 All her ornaments are taken away. She that was free is made a slave.

12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

13 To what end then should we live any longer?

14 And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

16 And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren.

18 Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud

* A. M. 3837

Josephus, who sprung from it, asserts, (H) being the first of the twenty-four families of priests. 1 Par. xxiv. 7, 19. M.—Mut atr. was probably a descendant of Phinees, (ver. 54) and was officiating when the impious orders arrived. Whereupon he retired to Nican, (C) near Dospols. — Jer.—Judas was chosen, (Jos.,) and Jonathan exercised the functions. Ant. xx. 8.

VER. 2. *Gaddis*, "a troop, fort, &c. or a heap of wheat." C.

VER. 3. *Thasi*, in Syr "ardent," or feeble, (C.) or a destroyer. Pagn.

VER. 4. *Machabeus*. The common etymology has been given H.—But Judas had then no banners, and there is no proof that the Jews used such abbreviations. C.

VER. 6. *Abaron*, "passing," undaunted, (C.) or "potent."—*Apphus*, "the wrath or dying of counsel," (Pagn.) "fainting, abundant, or dissipating." C.—This small help, of great importance, was foretold by Daniel, xi. 34. W.

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voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

20 I, and my sons, and my brethren will obey the law of our fathers.

21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God:

22 We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

24 And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

25 Moreover, the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

26 And showed zeal for the law, as Phinees did by Zamri, the son of Salomi.

27 And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me.

28 So he and his sons fled into the mountains, and left all that they had in the city.

29 Then many that sought after judgment, and justice, went down into the desert:

30 And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

32 And forthwith they went out towards them, and made war against them on the sabbath day.

33 And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live.

34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

35 And they made haste to give them battle.

36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

37 Saying: Let us all die in our innocence: and

* Num. xxv. 13.

VER. 7. *Rum.* S. Polycarp used a similar exclamation. Eos. v. 19.

VER. 14. *Lamentation.* By voluntary mortification, he sought to appease God's indignation. M.

VER. 18. *They.* Josephus mentions Apelles. Persecutors have thus frequently attempted to delude the faithful; first by flattery, and then by torments.

VER. 22. *Way.* Gr. "to the right or to the left" H.

VER. 24. *Law.* Deut. x. 6, (M) and xii. 9. Those who attempted to introduce the worship of idols were to be slain without further trial. C.—Mathathias was then judge and high priest. W.

VER. 29. *And justice.* The ceremonial and moral law, (C.) or to live piously. M.

VER. 31. *Sabbath.* By sacrificing to idols, or by coming forth to fight. H.

VER. 37. *Innocency.* Lit. "simplicity," has often this sense. Their piety

heaven and earth shall be witnesses for us, that you put us to death wrongfully.

38 So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.

39 And Mathathias and his friends heard of it, and they mourned for them exceedingly.

40 And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth.

41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law.

43 And all they that fled from the evils, joined themselves to them, and were a support to them.

44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

45 And Mathathias and his friends went round about, and they threw down the altars:

46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

47 And they pursued after the children of pride, and the work prospered in their hands:

48 And they recovered the law out of the hands of the nations, and cut off the bands of the kings: and they yielded not the horn to the sinner.

49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath priest and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

50 Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

53 Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt.

54 Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

* Gen. xxii. 2.—^a Gen. xli. 40.—^b Num. xxv. 13, Exe. xii. 14.—^c Jos. 1. 2.—^d Num. xiv. 6;

was not, however, enlarged, as the ceremonial law gives way on such occasions. C.—Their simplicity is commended by S. Ambrose, Of. I. 40

VER. 4. Come up. They say not that they will attack. C.—Pompey perceived this, and made his advances and works on the sabbath without offence. Jos. Bel. I. 5.—Pompey I had thus taken Jerusalem. Ant. xii. 1.—The Samaritans will not move on that day. Exod. xvi. 29. Fp. 2, ad Seul. g.—The Jews now take care of the sick, but will not keep a beast out of the ditch on the sabbath, though in our Saviour's time they did just the reverse. Luke xiv. 5.

VER. 42. The Assideans. A set of men that led a religious life, and were zealous for the law and worship of God. Ch.—*Assid. m. (H.)* means "the pious." Exch. xlii. 10. Many think they were the same with the Cnutes, Rechubites, and Essenes. From them sprang the Pharisees. C.—The society was intent on sanctifying the temple, (Seul.,) by which they swore. Matt. xxviii. 6. C.

55 Jesus, whilst he fulfilled the word, was made ruler in Israel.

56 Caleb, for bearing witness before the congregation, received an inheritance.

57 David, by his mercy, obtained the throne of an everlasting kingdom.

58 Elias, while he is full of zeal for the law, was taken up into heaven.

59 Ananias and Azarias and Misael, by believing, were delivered out of the flame.

60 Daniel, in his innocence, was delivered out of the mouth of the lions.

61 And thus consider, through all generations: that none that trust in him, fail in strength.

62 And fear not the words of a sinful man, for his glory is dung and worms:

63 To-day he is lifted up, and to-morrow he shall not be found, because he is returned into his earth, and his thought is come to nothing.

64 You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

66 And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

67 And you shall take to you all that observe the law: and revenge ye the wrong of your people.

68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers.

70 And he died in the hundred and forty-sixth ^a year: and he was buried by his sons in the sepulchres of his fathers, in Modin, and all Israel mourned for him with great mourning.

CHAP. III.

Judas Machabeus surceccis his father, and overthrows Apollonius and Baron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.

THEN his son Judas, called Machabeus, rose up in his stead.

2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

3 And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword.

Jos. xiv. 14.—^a 2 Kings I. 4.—^b 4 Kings II. 11.—^c Dan. vi. 50.—^d Dan. vi. 22.—^e A. M. 3332.

VER. 44. Sinners. Apostate Jews. C.

VER. 48. Horn. That is, they suffered not the power of Antiochus, that man of sin, to abolish the law &c. religion of God. Ch.

VER. 52. Lord next to the King. Gen. xl. 40.

VER. 64. Everlasting, as long as the old law should subsist. C.

VER. 55. Jesus; i. e. Josue. Ch.

VER. 66. People. Order is peculiarly requisite in all things, so here the proper persons are chosen, to whom each must submit in their sphere. W.—Mathathias speaks as chief of the ^a e. on C.

VER. 70. Year. Not of his age, but of the Greeks, (M.) after being at the head about twelve months. A. 3332. C.

CHAP. III. VER. 1. Judas, the eldest. Jos. Bel. I. 1.—His skill and valour also entitled him to this post. C.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed for ever.

8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 *And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

11 And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

13 And Seron, captain of the army of Syria, heard that Judas had assembled a company of the faithful, and a congregation with him,

14 And he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

15 And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting to-day?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himself will overthrow them before our face: but as for you, fear them not.

23 And as soon as he had made an end of speaking, he

* A. M. 3338.

VER. 7. *Kings.* Epiphanes, Eupator, and Demetrius, with their generals. C.

VER. 9. Go to 2 Mac. viii. 1. W.

VER. 10. *Apollonius,* who had pillaged Jerusalem. 2 Mac. v. 24.

VER. 16. *Bethoron,* seven leagues north of Jerusalem.

VER. 17. *Fasting.* Judas thus laudably prepared for battle. C.

VER. 25. *Them.* Philip wrote from Jerusalem to Ptolemy, to send aid. He immediately despatched Nicanor and Gorgias, who doubted not of success; so that they brought the merchants to buy the Jews. 2 Mac. viii.

VER. 29. *Land.* He formerly received three hundred talents from Judea: now he was forced to send money thither. Sulp. 2. C.

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rushed suddenly upon them: and Seron, and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas, and of his brethren, and the dread of them fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the country were small, because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times:

30 And he feared that he should not have as formerly, enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

33 And to bring up his son, Antiochus, till he came again.

34 And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.

35 And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place:

36 And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

37 So the king took the half of the army that remained, and went forth from Antioch, the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemees, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

39 And he sent with them forty thousand men, and

* A. M. 3339, A. C. 165.—A. M. 3339.

VER. 30. *Liberal.* Epiphanes left many vestiges of his magnificence. *Villain*—The very year when Apollonius was defeated, (Usher, A. 3338. C.) he exhibited most costly games at Daphne, near Antioch, to excel those of P. Emilia, at Amphipolis, Athen. v. 4.

VER. 31. *Persia.* The Arab. (2 Mac. vii.) says, the king had revolted. C.

VER. 37. *Countries,* and took Artaxias, king of Armenia. S. Jer.

VER. 38. *Ptolemees* He had been governor of Cyprus, under Philometor, and gave him the revenues only when he was capable of acting for himself. Polyb.

VER. 40. *Emmaus,* two leagues west of Jerusalem, (C.) different from that mentioned by S. Luke. Reland.

seven thousand horsemen: to go into the land of Juda, and to destroy it, according to the king's orders.

40 So they went forth with all their power, and came, and pitched near Emmaus, in the plain country.

41 And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

42 And Judas, and his brethren, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people, and utterly abolish them.

43 And they said, every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

44 And the assembly was gathered, that they might be ready for battle: and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspala, over against Jerusalem: for in Maspala was a place of prayer heretofore in Israel.

47 And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

49 And they brought the priestly ornaments, and the first-fruits and tithes, and stirred up the Nazarites that had fulfilled their days:

50 And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

51 For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

52 And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.

53 How shall we be able to stand before their face, unless thou, O God, help us?

54 Then they sounded with trumpets, and cried out with a loud voice.

55 And after this, Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

* Dent. xx. 5, and 6, Judg. vii. 2.

VER. 41. *Servants.* Josephus (xii. 11) adds "chains," which were all turned against them by Judas. C.

VER. 44. *Pray.* This, with fasting and other penitential works, is the best armour in holy wars of religion.

VER. 46. *Maspala.* Silo had been, and Jerusalem was afterwards, the place for public prayer. W.

VER. 48. *In which.* The Greek text seems corrupt. By a small change we might render, "whi.e." C.—*For.* Many Greek copies add, "to inscribe." M., or "draw upon them the lkenesses of their idols." H.—Thus they wished to defile the books as they had done the temple, (M.) and render them useless to the Jews. H.

VER. 49. *Ornaments,* which they had rescued from plunder. It seems they had also set up a sort of tabernacle, and had some ornament from the sanctuary. —*Days.* They ought then to offer victims, which was now impossible.

56 *And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

57 So they removed the camp, and pitched on the south side of Emmaus.

58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us, to destroy us and our sanctuary.

59 For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

60 Nevertheless, as it shall be the will of God in heaven, so be it done.

CHAP. IV.

Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, etc. sets up a new altar, and fortifies the sanctuary.

THEN ^bGorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

2 That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides.

3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

4 For as yet the army was dispersed from the camp.

5 And Gorgias came by night into the camp of Judas, and found no man; and he sought them in the mountains: for he said: These men flee from us.

6 And when it was day, Judas showed himself in the plain with three thousand men only, who neither had armour nor swords:

7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

9 *Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.

10 And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

11 And all nations shall know that there is one that redeemeth and delivereth Israel.

* A. M. 8839, A. C. 165.—Exod. xiv. 9.

VER. 56. *Law.* Dent. xx. 5. C.—Yet his forces were already few. H.

VER. 60. *Done.* This godly resolution inspired them with courage, and procured the victory. W.

CHAP. IV. VER. 2. *Guides.* Several were apostates. Judas was at or near Maspala. C.

VER. 4. *Camp,* foraging as they despised the forces of Judas, and supposed he was in the camp or engaged with Gorgias.

VER. 6. *Three.* We find seven thousand elsewhere. He was at the head of three thousand, and set his three brothers over fifteen hundred each.—*He*, some copies read, "because." He could arm no more completely. *Swords.* This is added in Greek and in some Latin copies. Ver. 15. C.—They were ill armed through poverty (Jos.) chiefly, (rl.) using slings. Zac. ix. 15. C.

VER. 15. *Gezeron,* or Gazera, near Emmaus.—*Idumaea.* Alex. MS. reads

12 And the strangers lifted up their eyes, and saw them coming against them.

13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

14 And they joined battle: and the Gentiles were routed, and fled into the plain.

15 But all the hindmost of them fell by the sword: and they pursued them as far as Gezer, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him.

17 And he said to the people: Be not greedy of the spoils; for there is war before us:

18 And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 And returning home, they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth for ever.

25 So Israel had a great deliverance that day.

26 And such of the strangers as escaped, went and told Lysias all that had happened.

27 And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year following, Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan, the son of Saul, and of his armour-bearer.

* A. M. 3839.—^b 1 Kings xv. 10.

"Judea," which seems more probable. The enemy fled on all sides, some among the Philistines (C.), others to the southern parts of Judea, occupied by Edom. H. Ver. 23. *See* This sort of purple was most esteemed in the art of dyeing it is now lost. The "merchants" goods fell into the hands of the Jews.

Ver. 24. *For ever.* This was the chorus of Psal. cxxxv, which was sung (C.); the 117th might be used on this occasion. H.

Ver. 27. *Commanded.* See what followed, 2 Mac. viii. 8, to the end. W.

Ver. 38. *Burnt by Callisthenes,* whom the Jews burnt in a house. 2 Mac. viii. C.—*Chambers* (*pastophora* *στοά*), places for beds, &c. &c. H.—S. Jerom commonly prefers "the treasury, with Aquila, or 'bads,' as Sym. translates. C.

31 Shut up this army in the hands of thy people, Israel, and let them be confounded in their host and their horsemen.

32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

33 Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

34 And they joined battle: and there fell of the army of Lysias five thousand men.

35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

36 Then Judas and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

37 And all the army assembled together, and they went up into Mount Sion.

38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.^a

39 And they rent their garments, and made great lamentation, and put ashes on their heads:

40 And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places.

42 And he chose priests without blemish, whose will was set upon the law of God.

43 And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

44 And he considered about the altar of holocausts that had been profaned, what he should do with it.

45 And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

46 And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

47 Then they took whole stones, according to the law, and built a new altar, according to the former.

48 And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.

49 And they made new holy vessels, and brought in

* 1 Kings xiv. 13.—^b A. M. 3840.

Ver. 41. *Fight.* or to be ready, if the garrison should offer to molest them (C., from the higher part of Sion, while they were performing what religion required of them). H.

Ver. 43. *Defiled.* Altars, temples, and statues of false gods made of stone, and set up in the temple, (chap. i. 50. W.) and before the houses, (2 Mac. x. 1,) were now demolished and thrown into the vale of Ceron. 2 Par. xxx. 16.

Ver. 46. *Stones*, rough, and covered with brass (Exod. xx. 25); though this latter circumstance is not certain with respect to the altar built by the captives.—*Prophet.* None was recognised after Malachias, as God prepared his people to pay more attention to the Messias.

the candlestick, and the altar of incense, and the table, into the temple.

50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

52 And they arose before the morning, on the five and twentieth day of the ninth month, (which is the month of Casleu,) in the hundred and forty-eighth year.*

53 And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.

54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

57 And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

58 And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

59 And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time Mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down, as they did before.

61 And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

CHAP. V.

Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josaphat and Asarias attempting, contrary to order, to fight against their own men, are defeated.

NOW it came to pass, when the nations round about heard that the altar and the sanctuary were built up, as before, that they were exceeding angry.

2 And they thought to destroy the generation of Jacob

* A. M. 3840. — b. John x. 32.

VER. 51. Veils, at the entrance of the holy of holies. C

VER. 52. Year. The temple was purified a little more than two years after it had been profaned. A. 145. W.—The sacrifices had been interrupted just three years. M.

VER. 57. Escutcheons, or bucklers of gold, taken from the soldiers of Antiochus Chap. vi. 89. Such ornaments were placed in temples, to testify the gratitude of the people. They wished to restore as much as possible what had been taken away. Chap. i. 23.

VER. 59. Decreed. Our Saviour observed this festival which was appointed so long after Moses John x. 23. W.—It was styled *E-schemia*, and kept in winter, while Solomon's temple was dedicated in Tisri, and Zorobabel's in Adar.

VER. 61. Bethsura, which might receive reinforcements from Sion; or rather, (C) Gr. they "fortified Bethsura to keep it, *Sion*, that," &c. Grot. Vat.—Read 2 Mac. x. 1. W.

CHAP. V. VER. 1. Nations. They were always ready to oppress the Jews. Thus God punished or tried his people. C.

that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau, in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

4 And he remembered the malice of the children of Bean: who were a snare and a stumblingblock to the people, by lying in wait for them in the way.

5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

7 And he fought many battles with them, and they were discomfited in their sight, and he smote them:

8 And he took the city of Gazer and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

10 And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us, to destroy us:

11 And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

12 Now therefore come, and deliver us out of their hands, for many of us are slain.

13 And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

15 Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

17 And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I,

* A. M. 3841. A. C. 163.

VER. 3. Idumea. MS. Alex. has, "Judea." Both may be right. The country had been wrested from Judah by the Idumeans. — Acrabathane is "the ascent of scorpions," (*akrabum*), which were probably numerous, to the south of the Dead Sea. Num. xxxiv. 4; Deut. viii. 15.

VER. 5. Destruction. Sometimes the people were spared. All depended on the wording of the row Lev. xxvii. 28, Num. xxi. 1. See other particulars, 2 Mac. x. 16 to 28. C.

VER. 8. Gazer, in Ephraim. But Jazer, in the tribe of Gad seems to be meant, as the Greek expresses it. M. Towns. Lit. "daughters," or dependent (H) villages. W.—Afterwards Judas returned and defeated Timotheus. 2 Mac. x. 24.

VER. 11. Timotheus. Another of this name had been slain the preceding year, 3840, at Gazara. 2 Mac. x. 87.

VER. 12. Tubin, or Tob, to the south of Gad. Judg. xi. 8. C.

VER. 15. Is filled. Gr. Alex. "All Galilee of the Gentiles to destroy us." H.

and my brother Jonathan, will go into the country of Galaad:

18 And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

19 And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

20 Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

22 And there fell of the heathens almost three thousand men, and he took the spoils of them.

23 And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert.

25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

26 And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities.

27 Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

29 And they removed from thence by night, and went till they came to the fortress.

30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

32 And he said to his host: Fight ye to-day for your brethren.

33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they

* A. M. 242

made a great slaughter of them: and there fell of them in that day almost eight thousand men.

35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

38 And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

44 And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

46 And they came as far as Ephron: now this was a great city, situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our own country, and no man shall hurt you: we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.

VER. 23. *Arbatis.* *Arboth* means "deserts" uncultivated, here probably denoting the *valley* of Jezrael.

VER. 25. *Nabutheans*; descendants of Israel's eldest son, whose capital was Petra. They continued friends to the Jews.

VER. 26. *Barasa*, probably the Bozra of Moab. Gr. "Bosorra." Jos.—*Bosor* means a fortress. It is not wonderful that there should be many places of this name in Arabia, to defend the people from robbers. —*Alima*; Elim, or Almon. Isa. xv. 8. —*Casphor* or rather *Casbon*, ver. 36, the famous Hesebon. Num. xx. 26. C.

VER. 37. *After.* Judas had in the mean time defeated Lysias. 2 Mac. xi. 1, &c. C.

34

VER. 41. *Afraid.* He interpreted the delay in this sense, which was very precarious, (H.) as nothing could be more so in situations. Jonathan begged for a similar proof of God's favour. But Timotheus consulted only himself. 1 Kings xiv. 9. C.

VER. 42. *Scribes*, tribunes, who kept a register of the soldiers. M.

VER. 44. *Temple* of Astarte, or Astarte.

VER. 48. *Ephron*, beyond the Jordan. The situation is unknown. With regard to the right which Judas had to treat it with such severity, see Num. xx. 16, Judg. viii. 5. C.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

51 And they slew every male with the edge of the sword; and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Juda.

54 And they went up to Mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon, his brother, in Galilee, before Ptolemais,

56 Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great overthrow of the people:

61 Because they did not hearken to Judas and his brethren, thinking that they should do manfully.

62 But they were not of the seed of those men by whom salvation was brought to Israel.

63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

64 And the people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

66 And he removed his camp to go into the land of the aliens, and he went through Samaria.

67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

* A. M. 3841, A. C. 163.—▲ A. M. 3841.

VER. 59. *Hindmost* the place of danger C.

VER. 54. *Not one* The twelve thousand who defeated the Machabees were preserved by God in like manner. Num. xxxi. 42. H.

VER. 56. *And Azarias* These two are known only for their disobedience and misconduct. In holy wars, God does not favour those who are actuated by base motives. Ver. 18, 60. C.

VER. 58. *Jamnia*, a maritime city of the Philistines near Joppe. Gorgias, an experienced warrior, had retired thither Chap. iv. 5, and 2 Mac. viii. 9. C.

VER. 69. *Men* Gr. "man, Judas, and his brethren were," &c. H.—See a similar expression Exod. xiv. 8, respecting Moses.

VER. 65. *Chebron*, or Hebron, which the Idumeans had seized. Judas retook it after he had defeated Gorgias. 2 Mac. xii. 32.

VER. 66. *Aliens*; Philistines. Ver. 68.—*Samaria*. This seems too remote. Some substitute Sarissa (Jos. xv. 35; others Maresa, (2 Mac. xii. 36,) Marissa, (Jos.) the same as Ressa. Num. xxxiii. 21.

68 And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

CHAP. VI.

The fruitless repentance and death of Antiochus. His son con-
Judas with a formidable army. He besieges Sion—but at last makes peace
with the Jews.

NOW king Antiochus was going through the higher countries, and he heard that the city of Elymais, in Persia, was greatly renowned, and abounding in silver and gold,

2 And that there was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

3 So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylon.

5 And whilst he was in Persia, there came one that told him how the armies that were in the land of Juda were put to flight:

6 And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed:

7 And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

8 And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

9 And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

11 And I said in my heart: Into what tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power!

* A. M. 3840, A. C. 164.

VER. 67. *Desiring* They were only too brave. This quality was not incompatible with the priesthood. Gr. Alex. has, "while he (Judas) was desiring," &c.

CHAP. VI. VER. 1. *Higher*, beyond the Euphrates Chap. i. 30, 37. C.—*The city*. Gr. Alex., &c., "a city in Elymais," &c. The Rom. copy, Syr., Joe, style the place Elymais, where the temp. was. C.—*Nanea*, Venus or Diana, was the deity there adored, whom the king pretended he would marry. 2 Mac. i. 13, and ix. 2. C.

VER. 4. *Battle*. It is not known whether Elymais belonged to the king Strabo (10) observes it was very jealous of its liberty, which it maintained against the Persians and the successors of Alexander. C. *Babylonia*. At last he returned towards the country of Babylon. But before he arrived, the news of his generals' bad success in Judea filled him with vexation, and brought on desperate disease. Ver. 8, and 2 Mac. ix. 5. W.

VER. 5. *Persia*, at Ecbatana. He expired at Tabis, having fallen from his chariot, &c. 2 Mac. ix. C.

12 But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Juda without cause.

13 I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom.

15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.*

17 And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up young: and he called his name Eupator.

18 Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

19 And Judas purposed to destroy them: and he called together all the people, to besiege them.

20 *And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

21 And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

22 And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

23 We determined to serve thy father, and to do according to his orders, and obey his edicts:

24 And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

25 Neither have they put forth their hand against us only, but also against all our borders.

26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the strong hold of Bethsura:

27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

* A. M. 3841.

VER. 12. *Evils.* All this repentance was fictitious. 2 Mac. ix. W.

VER. 14. *Friends,* educated with him. He appointed him regent instead of Lysias. C.

VER. 16. *Nine.* He began his persecution, A. 143, so that it lasted six years and a most four months, or 2100 days. Dan. viii. 14.) during which time Judas purified the temple, some months before the death of Epiphanius. W.

VER. 20. *Fifty.* How then was peace made in 148, as we read 2 Mac. xi. 21? Usher (3841) supposes the era was reckoned according to the Chaldee custom, which defers it six months. Bausaga (ii. 1) rather thinks that the letter is placed out of its proper order and should occur at the beginning of Eupator's reign. See 2 Mac. x.

VER. 30. *Hundred.* 2 Mac. xi. 2 specifies 80,000. But it speaks of a subsequent action.

VER. 32. *Bethzacharam,* a defile (Jos.) between the city and Bethsura. Judas abandoned the siege of the castle on Sion. C.

VER. 34. *Blood of grapes,* or wine, (Destr. xxii. 14,) and the juice of mul-

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berries incite elephants to fight as the smell of some sorts of blood causes dogs to hunt. Vales. P. 81 W. —This might be done to accustom the elephants to the sight of blood. C.

VER. 37. *Thirty-two.* An elephant has been known to carry above 5000 pounds, and thirty-two men would weigh no more than 4800. Pliny (viii. 7,) observes that sixty people have been seen upon an elephant.

VER. 38. *Trumpets.* It would seem as if the infantry had none. Yet it does not appear probable. The Greek reads in a different manner. Some copies have "to stir up and enclose them in the defiles," which seems useless; or "to keep them together in the phalanxes," (MS. Alex. C.) as the Vulg. has read. M.

VER. 42. *Six, &c.*, before the exploit of Eleazar. Others fell afterwards. 2 Mac. xi. 11 specifies 11,000 foot, and 600 horse. Josephus says 1000 of the vanguard.

VER. 43. *Saura.* Gr. "Avaron," (C.) Alex. "the Sauaran," H. —He is styled Abaron, (chap. ii. 5,) the brother of Judas. C. Joe. 8a. M.—Ab says,

* A. M. 3841.

higher than the other beasts; and it seemed to him that the king was on it:

44 And he exposed himself to deliver his people, and to get himself an everlasting name.

45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and Mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had staid in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign, to be king,

56 Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily,

* A. M. 3841.—^b Supra, v. 16.

"his servant."—*Harnes*, for greater security. The skin is very hard, except under the belly. C.

VER. 44. *Name*. This motive has made some condemn the exploit. But sure as a person may seek to acquire fame, even by exposing himself to danger. Eleazar in fact well hope that the beast would not fall so suddenly. The other motive specified is truly noble and virtuous, and we cannot condemn this hero without strong proof. St. Gregory (Mor. xii. 13) represents him as a figure of the prophet, but he is not the exact one of the number, (C.) no more than Esaias, who was a type of the prophet. Mal. i. 8. II. St. Ambrose (Off. i. 4) highly commends the hero Judea, for thus exposing himself to the danger of death for religion. W.—This is the general sentiment. See Herod. M. T. Grot. jure. 3, 4, a. 18.

VER. 47. *Them*. Judea thought proper to retire to the temple, which alone was fortified, and in his power. The council of Zion held for the king, and the city was defenceless. On y what lay to the north of Bethsura was then called Judea. The Idumeans occupied the rest. Epiphanes blockaded the temple, and besieged Bethsura, which he took. Ver. 51. This siege is related more at length, 2 Mac. xii. 19. It cost the king a great deal. C.

VER. 51. *Pieces*. Lit. "scorpions," (St.) a sort of pointed dart, (C.) filled with poison, *virus qua signum*. Tert. i. 10.

VER. 55. *King*. Lysias is and thus been usurped. Ver. 14. C.

VER. 58. *Cave*. Lit. "give our right hands," (H.) the sign of the most inviolable engagements among the Persians. Jos. Ant. xvii. 14.

and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws, as before. For because of our despising their laws, they have been provoked, and have done all these things.

60 And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

61 And the king and the princes swore to them: and they came out of the strong hold.

62 Then the king entered into Mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

63 And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

CHAP. VII.

Demetrius is made king, and sends Bacchides, and Alcimus, the priest, into Judea, and after them Nicanor, who is slain by Judas, with all his army.

IN the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with few men into a city of the sea coast, and reigned there.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

3 And when he knew it, he said: Let me not see their face.

4 So the army slew them. And Demetrius sat upon the throne of his kingdom:

5 And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

* A. M. 3842, A. C. 162.

VER. 69. *City*, and slew Phil. Jos. Ant. xii. 15. C.—Read 2 Mac. xii. 1. W.

CHAP. VII. VER. 1. *Rome*. He had a house instead of Epiphanes, who usurped his throne. Chap. i. 11. After the death of the latter, the senate sent three legates to administer the kingdom during the minority of Epiphanes. One of them was slain. The king and Lysias sent to exculpate themselves, but received no satisfactory answer. Demetrius thought this a proper opportunity for regaining the throne. He consulted the historian, Polybius, who advised him to depart privately. He, however, addressed the senate for leave, and being refused, fled with eight attendants to Tripoli, and thence to Apamea. His rivals durst not attack him as he pretended to be sent by the Romans. The army of Epiphanes seized their king and his sons, and put them to death. Polyb. 114, and 122. Jos. C.—Seleucus and Epiphanes were brothers and of course Demetrius was cousin to Epiphanes, (W.) and the lawful heir to the kingdom. II.

VER. 5. *Alcimus*. He occupied the place of Menelaus, and would be high priest, but that office was held by the Maccabees. W.—Epiphanes had slain Menelaus, as being too turbulent. Onias IV. ought to have been recognized (C.); but he fled into Egypt, and there built a temple. Lysias advised the king to select one from a family of less power. Alcimus was such, though of the posterity of Asor. Ver. 14. See. Ant. xii. 5, and xiii. 6, and xx. 8.—He had fallen under Epiphanes, and the Jews would not receive him.

VER. 6. *Thy friends*, and the apostates, who obeyed the decree of the king's uncle. This was true, and the glory of Judas. See 2 Mac. xiv. 9. C.

7 Now, therefore, send some man whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

9 To see the havoc that Judas had made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

10 And they arose, and came with a great army into the land of Juda. and they sent messengers, and spoke to Judas and his brethren with peaceable words, deceitfully.

11 But they gave no heed to their words: for they saw that they were come with a great army.

12 Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

13 And first the Assideans, that were among the children of Israel, and they sought peace of them.

14 For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

15 And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

17 *The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

18 Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

21 But Alcimus did what he could to maintain his chief priesthood.

22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

23 And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

24 And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

* Psal. Ixxviii. 1, 2, and 3.—2 Mac. xv. 1.—A. M. 5543

VER. 8. R. R. 7, as governor of Mesopotamia, (Jos. Usher C.) instead of Heracles and L. Marcius, who had used their power.

VER. 13. Assideans. These were first consulted, as being most learned and pious. Chap. vi. 42. W.

VER. 17. Then. The Psal. Ixxvi. alludes to the Assideans. (ver. 2, and is explained by many as referring to them to secure.)

VER. 28. Erung. He was one of the most terrible yet Judas at last over-

burn. Ver. 43, and 2 Mac. xv. 28. W.—Nicanor was high in the king's favour, and had fled with him from R. R. Jos. Ant. x. i. 17.

VER. 32. Thousand. Some Gr. copies have "hundred." Others think that these were Jews: but the contrary seems to be the case, though Judas was again (chap. vi. 47) forced to retreat to the temple, which he left shortly after. 2 Mac. xiv. 31.

VER. 34. Longer. Read 2 Mac. xiv. 11. The last battle with Nicanor is described, chap. xv. and here. Ver. 39. W.

25 And Alcimus saw that Judas, and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

26 *And the king sent Nicanor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

27 And *Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

28 Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

29 And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

30 And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

31 And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into Mount Sion: and some of the priests and the people came out to salute him peaceably, and to show him the holocausts that were offered for the king.

34 But he mocked and despised them, and abused them: and he spoke proudly,

35 And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

36 And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

38 Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

40 But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

41 *O Lord, when they that were sent by king Senacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

42 Even so destroy this army in our sight to-day, and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

* 2 Kings xix. 35. Tob. i. 21. Ecccl. xlvi. 94; Isa. xxxv. 35. 2 Mac. viii. 19

43 And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled:

45 And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

48 And the people rejoiced exceedingly, and they spent that day with great joy.

49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

50 And the land of Juda was quiet for a short time.

CHAP. VIII.

Judas hears of the great character of the Romans: he makes a league with them.

NOW Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that they are mighty in power.

2 And they heard of their battles, and their noble acts which they had done in Galatia, * how they had conquered them, and brought them under tribute:

3 And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

4 And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

5 And that they had defeated in battle Philip and Perseus, the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

* A. M. 3816, A. C. 185.

VER. 40. *Adarsa*, in Ephraim, four miles from the lower Bethoron.

VER. 45. *Gazara*, distant a day's journey from Adarsa. Ver. 40; chap. v. 8.—*signals*, to admonish all. Gr. "with the trumpets for signals," used for that purpose by the priests.

VER. 47. *Jerusalem*, and the temple, without the walls. His tongue was given to the birds. 2 Mac. xv. 33. C.

VER. 50. *Time*. While Judas settles religious matters, Demetrius prepares for war. Read 2 Mac. xv. 1. W.

CHAP. VIII. VER. 1. *Romans*. Many historians, Livy, Plutarch, &c., record the same. W.—*Thugs*. Gr. "people who join them." H.—They comply with their just requests. M.—The Scripture speaks of the fine times of the republic, and gives them a reward to the virtues of the Romans, which they so greatly sought, and to which alone they were entitled. C.

VER. 2. *They heard, &c.* What is here set down of the history and character of the ancient Romans, is not an assertion or affirmation of the sacred writer, but only a relation of what Judas had heard of them. Ch.—Fame generally magnifies.—*Galatia*, over which Volo transmigrated. Livy. 38. C.

VER. 3. *Mines*, for which Spain was most famous. Pliny, iii. 9. Strabo, 3.—*The place*, or every place in the world. M.

VER. 5. *Ceteans*. That is, the Macedonians. Ch.—Flamininus subdued the former, and P. Emilius the latter.

VER. 6. *Twenty*. Livy mentions only fifty-four. Florus allows that ele-

6 And how Antiochus, the great king of As'a, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them:

7 And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon.

8 And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

9 And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof.

10 And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

11 And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

13 That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in counsel always for the people, that they might do the things that were right:

16 And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy among them.

17 So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent

* A. M. 3815, A. C. 185.

phantoms were on both sides of the army, consisting of three hundred thousand foot Appian admics but seventy thousand men. C.

VER. 7. *Alive*. He was forced to submit to conditions, as hard as if he had been prisoner. C.—*Tribute*. He had to pay all the expenses of the war, 15,000 talents of Euboea, 350 to Eumenes, and 127 for wheat. Twenty hostages were required to be exchanged every three years.

VER. 8. *Indians*. So the Ionians and Carians might be styled, from the Indus or Kalbit, which flows through their country. The Medes dwelt in those regions. Hardwicke.—Some think the Ionians and Mysians should be put for the Indians and Mysians, (Grot.) as they were given up to Eumenes. Livy. C.—*Eumenes*. King of Pergamus. Ch.

VER. 14. *Crown*, after the expulsion of the Tarquins.

VER. 15. *Twenty*. These latter were people in office, the two consuls, praetors, and quæstors, the four ediles, and ten tribunes. Alex. Genal. iv. 11. C.

VER. 16. *To one man*. There were two consuls; but one only ruled at one time, each in his day. Ch. Of this we have an example in the battle of Cannæ. The first of the consuls wore the ornaments. Livy.—One of them governed at home, the other in the armies, and this latter alone was known to the Jews. They might also be falsely informed that a dictator was chosen every year. This was only done on great emergencies. C.—*No envy*, &c. So Judas had heard; and it was so far true, with regard to the ancient Romans, that as yet no envy or

them to Rome to make a league of amity and confederacy with them:

18 And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

19 And they went to Rome, a very long journey, and they entered into the senate house, and said:

20 Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews by sea, and by land, for ever: and far be the sword and enemy from them.

24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

25 The nation of the Jews shall help them according as the time shall direct, with all their heart:

26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking any thing of them.

27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

29 According to these articles did the Romans covenant with the people of the Jews.

30 And if, after this, one party or the other shall have a mind to add to these *articles*, or take away any thing, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

31 Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews?

32 If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

envy had divided them into such open factions and civil wars, as they afterwards experienced in the time of Marius and Sylla, &c. Ch.

VER. 26. *Shall they.* The Jews and Romans shall pay their own forces. T. M. —Grotius explains it, as if the former were to give no aid to the enemies of Rome.

VER. 28. *To them.* Grotius adds, “to the enemies and to them,” &c., which is the sense of the Syr. and Arab., and the most natural.

VER. 31. *Jeze.* He and his predecessors had abused their power. C. The Jews were not properly subjects, though tributary to foreign kings, whose design was to exterminate them. (Chap. vi. 39.) Self-preservation taught that they should call in the aid of others. H.—To die for religion was a great blessing. C.

CHAP. IX. VER. 1. *Some.* About a year after Nicanor's death, (chap. vii. 31) and 2 Mac. xv. 38. W. or in the same year, A. 3443 (C.), so that the Romans had not time to send Judas assistance. H. Josephus (xii. 17, erroneously) supposes that Alcimus was dead, and Judas his successor, while *some* was the civil

Bacchides is sent again into Judea: Judas fights against him with eight hundred men, and is slain. Jonathan succeeds him, and revenges the murder of his brother John. He fights against Bacchides. Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.

IN the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arbella: and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

4 And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

7 And Judas saw that his army slipt away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

10 Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers went before the army, and they that were in the front were all men of valour.

12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

13 And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the

* A. M. 3483. A. C. 161.

ruler and general. He elsewhere (xx. 8) asserts that Jonathan was next high priest to Alcimus, who certainly officiated after the death of Judas. Ver. 54

VER. 2. *Galgal.* in *Arbella*, or to *Gamre*, in the flat country, *Arabath*. Chapt. v. 28. —*Ma'aboth*, or *Masal*, was in the tribe of Aser. Jos. xvi. 30. —*Jerom* speaks of *Arbela*, nine miles from *Legion*. See *Osee* x. 14.

VER. 4. *Berea*, or *Beroth*, in *Benjamin*, not far from *Laisa*, or *Lesen*. Jos. xviii. 25,) where Judas was encamped, (C.) with 3000 (Gorion), Josephus says 1000, Ruth translates 3000

VER. 10. *Stain.* Lit. “bring a curse.” H.—He seems to have thought God required him now to fight, as if he was convinced that he could save by means of a few, which excuses him from rashness. The Church adopts his way, (Dorm. 8 Oct. Mat.) and S. Ambrose (f. 1. 41) highly extols his bravery, in “preferring death before slavery and shame.”

VER. 12. *Legion.* So the Vulg. commonly renders Gr. “phalanx,” C.) a compact body of 6000 men, used by the Macedonians in the Roman leg. in easi-

armies: and the battle was fought from morning even unto the evening.

14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

15 And the right wing was discomfited by them, and he pursued them even to the mount of Azotus.

16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

17 And the battle was hard fought, and there fell many wounded of the one side and of the other.

18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.

20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days,

21 And said: How is the mighty man fallen, that saved the people of Israel!

22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

23 And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

24 In those days there was a very great famine, and they and all their country yielded to Bacchides.

25 And Bacchides chose the wicked men, and made them lords of the country:

26 And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

27 And there was a great tribulation in Israel, the like whereof was not since the time that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan:

29 Since thy brother, Judas, died, there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

30 Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.

31 So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother.

32 And Bacchides had knowledge of it, and sought to kill him.

33 And Jonathan, and Simon, his brother, knew it,

sisted of 6726, (Veget.,) or 6680. The two phalanxes were in each wing supported by cavalry, which endeavoured to surround Judas.

VER. 18. *Slain.* Gorionides relates that the sight of Judas made Bacchides less towards Azotus. He lost fifteen thousand, when the rest of the army came upon Judas now fatigued; and as Bacchides returned to the charge, the hero fell upon heaps of the slain. Thus died this great man *who saved Israel*. Ver. 31. C.—Never was there a more accomplished and virtuous champion. He had all the qualities of a holy priest and a valiant soldier, as well as of a religious prince, always bent on promoting the glory of his people. Chap. iii. 3.

VER. 19. *Modin.* Their remains were seen there long after. Eus.

VER. 22. *Many.* Thus only some of our Saviour's actions are recorded, for the same reason. S. John ult. H.

VER. 24. *All.* Josephus says, "Many." We find some (C.) joining Jonathan, ver. 28. H.—When the people are without a ruler they fall. Prov. xi. 14. W.

VER. 27. *No prophet* since the days of Malachi, (C.) or the return from captivity. Jos.

and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar.

34 And Bacchides understood it, and he came himself, with all his army, over the Jordan, on the sabbath day.

35 And Jonathan sent his brother, a captain of the people, to desire the Nabutheans, his friends, that they would lend them their equipage, which was copious.

36 And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

37 After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren, to meet them with timbrels, and musical instruments, and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 Now, therefore, cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards

¶ Par. xx. 2.

VER. 28. *Jonathan*, or (H.) *Jonathas*, was the third general captain of this family, and succeeded Judas in the pontificate, though Alcimus still usurped the dignity (chap. ix. 9) as in the lifetime of Judas. W.

VER. 33. *Thecua*, seven miles south of Bethlehem. S. Jer. pref. in Amos.—*Asphar*, or "asphaltite lake" (Gorion) of Sodom; so called on account of the bitumen, or asphalt.

VER. 37. *Madaba*. Gr. "Nadabath" Jos. "Gabatha". It seems, as the sons of Jambri lived at Maunba, the spouse would not be conducted out of that place, (C.) unless they might reside sometimes in the country. H.

VER. 42. *Revenge.* To punish man with moderation and justice is a virtue. Children and subjects are sometimes exposed to temporal chastisements for the faults of their parents or leaders; yet this is for their own advancement in piety, or in punishment for the share they have had in the crime, or to prevent them from imitating it. S. Tho. II. 2, q. 108. W.

VER. 48. *To them.* Jonathan swam to another place on the same side, otherwise there would have been no battle. W.—But his had taken place

48 And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.

49 And there fell of Bacchides's side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them, that they might wage war against Israel:

52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner *court* of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

55 At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.

59 So they went, and gave him counsel.

60 And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

62 And Jonathan, and Simon, and they that were with him, retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

63 And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

64 And he came, and camped above Bethbessen, and fought against it many days, and made engines.

65 But Jonathan left his brother, Simon, in the city,

* A. M. 3844. A. C. 160.—^b A. M. 3846. A. C. 158.

and went forth into the country, and came with a number of men,

66 And struck Odares, and his brethren, and the children of Phaseron, in their tents, and he began to slay, and to increase in forces.

67 But Simon, and they that were with him, sallied out of the city, and burnt the engines,

68 And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

70 And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

72 And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

CHAP. X.

Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honours Jonathan. His victory over Apollonius.

NOW in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan, with peaceable words, to magnify him.

4 For he said: Let us first make a peace with him, before he make one with Alexander against us.

5 For he will remember all the evils that we have done against him, and against his brother, and against his nation.

6 And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the let-

* A. M. 3851. A. C. 153.

VER. 66. *Odares*, people of the country who adhered to Bacchides.

VER. 70. *Machmas*. The citadel of Zion was still in the hands of the enemy.

CHAP. X. VER. 1. *Illustrious*. He falsely asserted that he was the son of Euphanes, being of very mean birth. Just 35. W. It may late the Romans and Egyptians acknowledged him, being glad to find a rival for Demetrius, who was become odious likewise to the Jews and Syrians. Heracles had been deprived of his government (.) by the king, (chap. viii. 8,) and in revenge (.) took Alexander, and Laodicea, daughter of Euphanes, to Rome, where he gained over many of the senators, who agreed to help them to recover the kingdom. Heracles then raised forces at Ephesus, and Ptolemais was delivered up to Alexander, whence he wrote to Jonathan.

VER. 3. *Magnify*, "extol," or grant him fresh dignities. Soter wished to gain over Jonathan, to prevent his rival from receiving supplies from Egypt. C.

when a thousand were slain: though Bacchides fled from Jonathan, ver. 47, 49. H.

VER. 50. *Thopas*, or Taphua. The two last were in Ephraim.

VER. 53. *Castle*, on the highest part of Zion. Ver. 52, chap. i. 55.—*Custody*, without doing them any further injury. C.

VER. 54. *Alcimus*. Josephus (xii. 17) confesses that Judas was high priest. But he mistakes when he says he succeeded Alcimus, who, it hence appears, survived him a year. (ver. 3, 18.) and was only an usurper. He should therefore be corrected by this book, rather than it should be rejected because it differs from him or any such authors. W. Ver. 1, 28. H.—*Walls*, before the most holy place, (Jos. Lxx., or between the priests and people, (Salien. M.) or which separated the Jews from the Gentiles, as if to prove all distinction. Grot.

VER. 61. *He*, Jonathan slew those who had given information.

ters in the hearing of all the people, and of them that were in the castle.

8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

9 And the hostages were delivered to Jonathan, and he restored them to their parents.

10 And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

11 And he ordered workmen to build the walls, and Mount Sion round about with square stones for fortification: and so they did.

12 Then the strangers that were in the strong holds, which Bacchides had built, fled away.

13 And every man left his place, and departed into his own country:

14 Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labours that they had endured.

16 And he said: Shall we find such another man? now, therefore, we will make him our friend and our confederate.

17 So he wrote a letter, and sent it to him according to these words, saying:

18 KING Alexander to his brother, Jonathan, greeting.

19 We have heard of thee, that thou art a man of great power, and fit to be our friend:

20 Now, therefore, we make thee this day high priest of thy nation, and that thou be called the king's friend, (and he sent him a purple robe, and a crown of gold,) and that thou be of one mind with us in our affairs, and keep friendship with us.

21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles: and he gathered together an army, and made a great number of arms.

22 And Demetrius heard these words, and was exceeding sorry, and said:

23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews, to strengthen himself?

24 I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

25 And he wrote to them in these words: KING Demetrius to the nation of the Jews, greeting.

26 Whereas you have kept covenant with us, and have

VER. 11. *Did.* The wall built by Judas had been demolished. Chap. iv. 60, and vi. 62.

VER. 20. *Make.* The king could not make him high priest, as he was that already: but he acknowledges the title. W.

VER. 21. *Vestment*, at the feast of *tabernacles*, A. 3852, seven years after the death of Alcimus, and nine since Judas fell. C.

VER. 23. *Prevented*, by sending presents. Demetrius had sent a letter and liberated the hostages, whom Jonathan might justly receive without declaring for the king. M.

VER. 26. *Heard.* He scruples not to tell a lie, for he had been informed of the contrary. Ver. 22. W.

VER. 29. *Salt*, of which there were pits in the country. Chap. xi. 35.—*Crowns.* Antiochus the Great had before granted this exemption to the ministers

continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

28 And we will remit to you many charges, and will give you gifts.

29 And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and for ever:

31 And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all *days* of immunity and freedom, for all the Jews that are in my kingdom:

35 And no man shall have power to do any thing against them, or to molest any of them, in any cause.

36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king:

37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things.

40 And I give every year fifteen thousand sicles of

of the temple. Jos. Ant. xii. 3. C. The Jews, after its ruin, used to present such to their patriarchs. But the Roman emperors claimed them. Grot.

VER. 31. *Free*; "an asylum," (Jos.,) without any foreign troops, like Delphi. Grot.

VER. 32. *Castle.* Yet Jonathan was afterwards forced to besiege it. C.

VER. 33. *Cattle*, so that they shall not be forced to work for the public. Jos.

VER. 34. *Appointed* "of lots." Judith, the dedication, &c. These days were privileged, that the people might go to the temple without being molested, and carry what they would free of all taxes.

VER. 36. *Let.* This was not required, but a proof of confidence. C.—*Great king.* He assumes the titles of the Persian monarchs. H.

VER. 37. *Trust*, to guard the king, (Jos.,) or be in the treasury. T.—*Law.* He revokes the impious edicts of Epiphanea.

silver out of the king's accounts, of what belongs to me:

41 And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

42 Moreover, the five thousand sicles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

43 And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

44 For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

45 For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, *they gave no credit to them, nor received them: because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

47 And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

48 And king Alexander gathered together a great army, and moved his camp near to Demetrius.

49 And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

50 And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

51 And Alexander sent ambassadors to Ptoleme, king of Egypt, with words to this effect, saying:

52 FORASMUCH as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country,

53 And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

54 Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee.

55 And king Ptoleme answered, saying: HAPPY is the day wherein thou didst return to the land of thy fathers, and satest in the throne of their kingdom.

* *Supra*, vii. 12.—^b A. M. 3854, A. C. 190.

56 And now I will do to thee as thou hast written but meet me at Ptolemais, that we may see one another and I may give her to thee as thou hast said.

57 So Ptoleme went out of Egypt, with Cleopatra, his daughter, and he came to Ptolemais, in the hundred and sixty-second year.^c

58 And king Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

59 And king Alexander wrote to Jonathan, that he should come and meet him.

60 And he went honourably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favour in their sight.

61 And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and the king gave no heed to them.

62 And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

63 And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

65 And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

66 And Jonathan returned into Jerusalem with peace and joy.

67 In the year one hundred and sixty-five,^d Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

68 And king Alexander heard of it, and was much troubled, and returned to Antioch.

69 And king Demetrius made Apollonius his general, who was governor of Celesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

70 Saying: Thou alone standest against us, and I am laughed at and reproached, because thou shonest thy power against us in the mountains.

71 Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

* A. M. 3854.—^d A. M. 3856, A. C. 148.

VER. 41. *Above*. He was not in a condition to force the payment of these arrears, and is liberal of what he does not possess. C.

VER. 42. *They*; former kings. H.

VER. 43. *Free*. Their persons and goods are protected in this asylum. Even the king's debtors are not excluded. C.

VER. 50. *Day*. A. 3853 C.—The left wing proved stronger. But the right, where Demetrius fought in person, was forced to yield; and the king plunging with his horse into a bog, was pierced with arrows, fighting bravely. Jos. Just. 35, &c.

VER. 51. *Ptoleme*, surnamed Philometor, (Ch.) by whose aid Alexander had obtained the victory. C.

VER. 52. *Twice*. He alludes perhaps to the defeat of Azarias, and to that where Judas was slain. C.—This captain had also twice thought proper to retreat. Chap. vi. 47, and vii. 32. H.

73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

75 And they pitched their tents near Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

76 And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

77 And Apollonius heard of it, and he took three thousand horsemen, and a great army.

78 And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

79 And Apollonius left privately in the camp a thousand horsemen behind them.

80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

82 Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon: and all them that were fled into it, he burnt with fire.

85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

86 And Jonathan removed his army from thence, and camped against Ascalon: and they went out of the city to meet him with great honour.

87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass, when Alexander, the king, heard these words, that he honoured Jonathan yet more.

89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

* A. M. 3858, A. C. 146.

VER. 77. *Army.* Josephus says eight thousand foot, &c.

VER. 80. *Army.* Lit. "camp," which the Vulg. puts for an army chiefly of foot.

VER. 81. *Fatigued.* In the evening, Simon, seeing the enemy's cavalry tired, fell upon the infantry.

VER. 83. *And.* *Et qui* seems to be mistaken for *equi*, "the horsemen," as the Gr., Syr., and Jos. read.

VER. 80. *Buckle,* to be worn on the shoulder. S. Istd.—This honour was very extraordinary. 2 Mac. xi. 35. Alex. Gen. al. ii. 29.

CHAP. XI. VER. 1. *Shore.* By this hyperbole, used in Scripture, we are given to understand that the army was greater than could be easily numbered or conceived. W.—Pelonctor had assisted Alexander, with a treacherous design of seizing the kingdom when it should be weakened. H.—He had given him his daughter for the same purpose, and now, when Demetrius asserted his claims, he pretended that he would defend his son-in-law, and was thus admitted into all the

Ptolemy invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honours Jonathan, and is rescued by the Jews from his own subjects, in Antioch. Antiochus the younger favours Jonathan. His exploits in divers places.

AND the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

3 Now when Ptolemy entered into the cities, he put garrisons of soldiers in every city.

4 And when he came near to Azotus, they showed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

5 And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

7 And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

8 And king Ptolemy got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

10 For I repent that I have given him my daughter, for he hath sought to kill me.

11 And he slandered him, because he coveted his kingdom,

12 And he took away his daughter, and gave her Demetrius, and alienated himself from Alexander, and his enmities were made manifest.

13 And Ptolemy entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

14 Now king Alexander was in Cilicia at that time because they that were in those places had rebelled.

15 And when Alexander heard of it,^b he came to give him battle: and king Ptolemy brought forth his army, and met him with a strong power, and put him to flight

* A. M. 3439, A. C. 146.

towns. At Ptolemais he declared his real design, still pretending that Alexander had laid snares for him. While the latter was raising forces in Cilicia, he took Antioch, where he placed two diadems on his head; slew the cruel Ammonius, who had chiefly irritated the people against his master; gave the wife of Alexander to Demetrius, and, in conjunction with him, went to attack Alexander near the river Ceneparus. Here he received some mortal wounds; though Alexander was routed, and soon after slain in Arabia. Livy, 52. Usher, A. 3858.

VER. 7. *Eleutherus,* about eighty leagues. Some place this river between Tyre and Sidon, but it ran to the north of Libanus. Chap. xii. 24. Pliny, &c.

VER. 10. *Kill me.* Josephus thinks this was true, but it seems only a pretext.

VER. 18. *Antioch.* The whole province rebelled on account of the cruelties of Ammonius, who put on women's clothes, but could not escape. Philometor was proclaimed king, yet brought the people to forget the injuries of Soter, and receive his son, as for his part he was content with Egypt. Just. 35. Jos. C.

16 And Alexander fled into Arabia, there to be protected: and king Ptolemy was exalted.

17 And Zabdiel, the Arabian, took off Alexander's head, and sent it to Ptolemy.

18 And king Ptolemy died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

19 And Demetrius reigned in the hundred and sixty-seventh year.*

20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

22 And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan, that he should not besiege the castle, but should come to him in haste, and speak to him.

23 But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel and of the priests, and put himself in danger.

24 And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight.

25 And certain wicked men of his nation made complaints against him.

26 And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

27 And he confirmed him in the high priesthood, and all the honours he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof: and he promised him three hundred talents.

29 And the king consented: and he wrote letters to Jonathan of all these things, to this effect.

30 KING Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

31 We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it.

32 KING Demetrius to Lasthenes, his parent, greeting.

33 We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

* A. M. 3459.

VER. 17. *Zabdiel*, "God's dowry," or *Diocles*, "the glory of God," (H.) prince of Arabia. Diod. 32. Only five accompanied Alexander. His generals sought to make their peace with his rival, and slew him. Usher.

VER. 18. *After*. He had been mortally wounded in the battle, and remained insensible four days.

VER. 20. *Castle*. Soter's offers had not been accepted. Chap. x. 32. Jonathan thought himself independent of his son. C.

VER. 21. *Nation* by their actions. They wished to be free from the restraint of the law. H.

VER. 23. *Priests*. These would testify that what he said in his defence was true. M.

VER. 27. *Friends*. Gr. "he set him at the head of his first friends," (H.) treating him with the greatest distinction. C.

VER. 28. *Governments*, (*toparchias*), or "principalities." These had already been given, and are now enriched with immunities, like the rest of Judea and

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34 We have ratified, therefore, unto them all the borders of Judea, and the three cities, *Apherema*, Lyda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice to Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the salt-pans also, and the crowns that were presented to us.

36 We give all to them, and nothing hereof shall be revoked from this time forth and for ever.

37 Now, therefore, see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

38 *And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

39 Now there was one Tryphon, who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Echalchuel, the Arabian, who brought up Antiochus, the son of Alexander:

40 And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

42 And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honour thee, and thy nation, when opportunity shall serve.

43 Now, therefore, thou shalt do well if thou send me men to help me: for all my army is gone from me.

44 And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

46 And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.

47 And the king called the Jews to his assistance: and

* A. M. 3460, A. C. 144.

Samaria. W.—The latter was not one of the governments, but they were taken from that country and from Galilee.

VER. 31. *Parent*. Lasthenes had procured him troops, and was made prime minister. But abusing his power, threw his master into many difficulties. C.

VER. 35. *Of them*. He remits only the arrears, (Grot.) or all future claims, which are given up to the priests. H.—*Pans*, or "lakes." Some would substitute (C) *tauac*, "dues," but without necessity. H.

VER. 38. *Nations*, particularly Crete. This most pernicious counsel was probably given by Lasthenes. C.

VER. 39. *Tryphon*, styled Diodotus before he mounted the throne. C.

VER. 46. *Fight*. The king attempted to disarm the citizens of Antioch; but they revolted, and would have slain him in his palace, (Diod. Valesi.) had not the Jews in the country, and those sent by Jonathan, come to his aid. He did not however, give them a suitable reward. C.

they came to him all at once, and they all dispersed themselves through the city.

48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

49 And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying:

50 Grant us peace, and let the Jews cease from assaulting us, and the city.

51 And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

52 So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

54 And after this Tryphon returned, and with him Antiochus, the young boy, who was made king, and put on the diadem.

55 And there assembled unto him all the bands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled.

56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

59 And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honourably out of the city.

61 And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country, as far as Damascus.

63 And Jonathan heard that the generals of Demetrius

VER. 54. *Diadem.* A. 3860. C.

VER. 56. *Elephants.* Lit. "beasts;" *Θηρία.* H.

VER. 57. *Four.* The three specified, (ver. 54,) and probably Ptolematis. *Chap. x. 39.*

VER. 58. *In gold.* Kings alone had or granted this privilege, (C.) as well as to wear purple or a chain of gold, (W.) or buckle. *Chap. xi. 89.* H.

VER. 59. *Tyre.* Eupator had given only as far as Ptolemais. *2 Mac. xiii. 24.*

VER. 60. *River Jordan.* He was then joined by the Syrian forces, and established the power of Antiochus as far as Damascus. Then he proceeded by the sea shore, and took Gaza. C.

VER. 63. *Treacherously* is not specified in Greek.—*Cades,* a strong city in Galilee.

were come treacherously to Cades, which is in Galilee with a great army, purposing to remove him from affairs of the kingdom.

64 And he went against them: but left his brother Simon, in the country.

65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

66 And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan, and his army, encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains: but he went out against them.

69 And they that lay in ambush rose out of their places, and joined battle.

70 And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calphi, chief captain of the army.

71 And Jonathan rent his garments, and cast earth upon his head, and prayed.

72 And Jonathan turned again to them to battle, and he put them to flight, and they fought.

73 And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to Cades, to their own camp, and they came even thither.

74 And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

CHAP. XII.

Jonathan renounces his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived, and made prisoner by Tryphon.

A ND Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

2 And he sent letters to the Spartans, and to other places, according to the same form.

3 And they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans:

6 JONATHAN, the high priest, and the ancients of the

* A. M. 3860.

VER. 67. *Asor,* near lake Semechon. *Joe. xi. 1.*

VER. 70. *Army.* Gr. "captains of the army of the forces." H.—Only these two captains remained; but there were some soldiers.

VER. 72. *Fought.* Gr. "fled." M. Three thousand. Josephus says two thousand were slain. *Ant. xiii. 9. C.*

CHAP XII. VER. 1. *Served,* Syria being so much divided. Hence Jonathan sent to the two most famous republics in the world, and probably to the Jews beyond the Euphrates, to the Nabatheans, &c. Ver. 2. C.

VER. 6. *People.* The Jewish state then greatly resembled those of Rome and Sparta. The high priest and senate ruled, yet not without the participation of the people—*Brother,* proceeding from the same stock. This was the received opinion in both countries, though without foundation, that we can discover. C. D.

nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

7 There were letters sent long ago ^a to Onias, the high priest, from Arius, who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify.

8 And Onias received the ambassador with honour: and received the letters, wherein there was mention made of the alliance, and amity.

9 We, though we needed none of these things, having for our comfort the holy books that are in our hands,

10 Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

11 We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet, and becoming to remember brethren.

12 And we rejoice at your glory.

13 But we have had many troubles and wars on every side; and the kings that are round about us, have fought against us.

14 But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

15 For we have had help from heaven, and we have been delivered, and our enemies are humbled.

16 We have chosen, therefore, Numenius, the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former amity and alliance.

17 And we have commanded them to go also to you, and salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias:

20 ARIUS, king of the Spartans, to Onias, the high priest, greeting.

21 It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

22 And now since this is come to our knowledge, you do well to write to us of your prosperity.

23 And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

^a A. M. 3817, A. C. 187.—^b A. M. 3860.

VER. 7. *Onias* the third, between the years 3805 and 3829.

VER. 9. *Things*; the letters of Arius, as the sacred books testified the same. Gr. *Grat.*

VER. 11. *Observances*. Gr. Syr. "supplications." The Vulg. had probably at first, *obsecrationibus*. Chap. vi. 33.

VER. 19. *Letter*. Arius wrote before Onias, though the letter be placed later. W.—Josephus gives it rather in different words. The answer to Jonathan was sent to Simon. A. 3861. Chap. xiv. 22. C.

VER. 21. *Spartans*. They had probably some old genealogies. Jos. xii. 5, and xii. 9. W.—Yet they might not be true. There is nothing certain. Rep. Heb. i. 2. M.

VER. 23. *Back*. It would hence appear that the Jews wrote first, which does not seem to be the case from Josephus. &c. C.

24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

25 So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

26 And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set centinels round about the camp.

28 And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp

29 But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

30 And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon, and the neighbouring fortresses, and he turned aside to Joppe, and took possession of it,

34 (For he heard that they designed to deliver the hold to them that took part with Demetrius,) and he put a garrison there to keep it.

35 ^b And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea,

36 And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

37 And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

38 And Simon built Adiada, in Sephela, and fortified it, and set up gates and bars.

39 ^c Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus:

40 Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

^c A. M. 3861.

VER. 24. *Demetrius*. He resided at Laodicea, feasting, (Diod.) while his generals attempted to detach Jonathan from Antiochus, but without success. They fled at his approach beyond the river Eleutherus, from which Laodicea was not remote. C.

VER. 29. *Burning*. They had been left to conceal the flight. M.

VER. 31. *Zabadeans*. No nation of this name is known, whence most people read "Nabatheans," after Josephus. They had been allies of the Jews, but perhaps took part with Demetrius. C.

VER. 33. *Of it*, as it was designing to revolt. Jonathan had possession before Chap. x. 73. M.

VER. 38. *Adiada*, or *Addas*, (chap. xiii. 13,) in the plain west of the mountains of Juda. C.

41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.

43 But received him with honour, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

45 Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

46 And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

47 But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

51 Then they that had come after them, seeing that they stood for their lives, returned back.

52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

53 Then all the heathens that were round about them, sought to destroy them. For they said:

54 They have no prince, nor any to help them: now, therefore, let us make war upon them, and take away the memory of them from amongst men.

CHAP. XIII.

Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favoured by Demetrius: he taketh Gaza, and the castle of Jerusalem.

NOW Simon heard that Tryphon was gathering together a very great army, to invade the land of Juda, and to destroy it.

2 And seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:

3 And exhorted them, saying: You know what great battles I and my brethren, and the house of my father,

VER. 40. *Bethsan, or Scythopolis, below the lake of Genesareth. Tryphon was not content with governing under the young Antiochus. He was afraid lest Jonathan should oppose his measures, (C.) knowing that he was a man of probity, to whom the king had shown favour.*

VER. 50. *Simon. so it was reported, though falsely. C.*

CHAP. XIII. VER 1. *Simon, the fourth high priest and prince of this family, who was judged by his father to be the most prudent. Chap. ii. 65.*

have fought for the laws, and the sanctuary, and the distresses that we have seen:

4 By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

5 And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

6 I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words:

8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:

9 Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

11 And he sent Jonathan, the son of Absalom, and with him a new army, into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

13 But Simon pitched in Addus, over against the plain.

14 And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to join battle with him, he sent messengers to him.

15 Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.

16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:

18 Because he sent not the money and the children, therefore is he lost.

19 So he sent the children and the hundred talents and he lied, and did not let Jonathan go.

20 And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

22 And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

VER. 11. *Jonathan, his friend, (Jos.) brother of Mathathias, mentioned chap. xi. 70.*

VER. 13. *Plain; Sephala, (chap. x.i. 38,) above Eleutheropolis, by which road Jerusalem was most easily attacked. Chap. vi. 31. C.*

VER. 19. *Talents. If he had refused, he might have been suspected of avarice or of ambition. M.*

VER. 22. *But. Gr. "and that very night there was very much snow; and*

23 And when he approached to Bascama, he slew Jonathan and his sons there.

24 And Tryphon returned, and went into his own country.

25 And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.

26 And all Israel bewailed him with great lamentation: and they mourned for him many days.

27 And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

28 And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

29 And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms, ships carved, which might be seen by all that sailed on the sea.

30 This is the sepulchre that he made in Modin, even unto this day.

31 But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

32 And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

33 And Simon built up the strong holds of Judea, fortifying them with high towers and great walls, and gates and bars: and he stored up victuals in the fortresses.

34 And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.

35 And king Demetrius, in answer to this request, wrote a letter in this manner:

36 KING Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

37 The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

38 For all that we have decreed in your favour, shall stand in force. The strong holds that you have built, shall be your own.

39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed:

* A. M. 3861, A. C. 143.

He came not on account of the snow; and he rose, and went into," &c. H. -He gave this out; or intended to go, but went back along the Jordan.

VER. 28. *Pyramids.* In such the kings of Egypt were buried. Lucan, viii. 908.

VER. 29. *Arms,* to denote their victories or solicitude for the people's welfare both by sea and land. The Machabees had repaired the port of Joppa, by which they traded with the Mediterranean. Chap. x. 75, and xiv. 5. Trophies of arms, in reality or in sculpture, were commonly placed on the tombs of great generals. Eze. xxxii. 27. Virg. C.—Simon promoted not vain but true glory, exciting others to imitate the virtuous. W.—The humble desire honour in God; proud men will be honoured more than God. S. Aug. c. Secund. 17.

VER. 32. *Crown.* The soldiers declared for him, in hopes of great rewards which he had promised. He assumed the name of Tryphon, "wearing a helmet," or "adorned to pleasure." His medals have always a helmet, and the tyrant styles himself, (C.) "king Tryphon, the autocrat," (H.) or generalissimo.

VER. 34. *Demetrius,* who still possessed a great part of Syria. Jonathan adhered to his competitor. But Simon preferred him before Tryphon, on condition that he granted the immunities which Soter had promised. Chap. x. 29.

VER. 37. *Palm, bahem,* "the precious chain." W.—Gr. *στεφάνη*, which

and if any other thing were taxed in Jerusalem, now let it not be taxed.

40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 *In the year one hundred and seventy the yoke of the Gentiles was taken off from Israel.

42 And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews

43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

44 And they that were within the engine leapt into the city: and there was a great uproar in the city.

45 And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

46 And they said: Deal not with us according to our evil deeds, but according to thy mercy.

47 And Simon being moved, did not destroy them: but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

48 And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

50 And they cried to Simon for peace, and he granted it to them: and he cast them out from thence, and cleansed the castle from uncleannesses.

51 *And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm-trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

52 And he ordained that these days should be kept every year with gladness.

53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

* A. M. 3861, A. C. 142.

Grotius thinks it derived from *baus*, a palm branch. C. John xii. 19.—It was probably of gold, (M.) like that offered by Alcimus. 2 Mac. xiv. 4.

VER. 38. *Force.* He grants all Simon's requests, which he had offered to do at the beginning of his reign. Chap. xi. 37.

VER. 41. *Israel.* A. 3861, B. C. 153. C.—Thus, after a hard struggle, the independence of the Jews was acknowledged. H.

VER. 43. *Gaza.* It had revolted. Chap. xi. 61.—*Engines.* Gr. *πλευραὶ*, denoting engines of a great size, invented by Demetrius at the siege of Rhodes, who was thence styled "the city-taker." C. Its top was covered with mortar, (Marcellus, xxiii. 9,) and the sides with raw hides and iron bars, so that fire or stones made no impression upon it, while people within moved it to batter the walls by means of wheels. When a breach was made, they jumped into the city. Ver. 44. See Vitruv. x. 22.

VER. 47. *Idols,* of a domestic kind. The city had been assigned to idols, and must be purified. Jos. xv. 47; Deut. vii. 25. C

VER. 50. *Castle.* It had been occupied by the Syrians, from A. 383 to 3861.

VER. 52. *Days;* the octave, or the 23rd of the second month, annually. H.—This was like one of the days appointed. Chap. x. 34. The festival was observed perhaps only during his reign.

54 And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

CHAP. XIV.

Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.

IN* the year one hundred and seventy-two king Demetrius assembled his army, and went into Media to get him succours to fight against Tryphon.

2 And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

3 And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power and his glory pleased them well all his days.

5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

6 And he enlarged the bounds of his nation, and made himself master of the country.

7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

8 And every man tilled his land with peace: and the land of Juda yielded her increase, and the trees of the fields their fruit.

9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

11 He made peace in the land, and Israel rejoiced with great joy.

12 And every man sat under his vine, and under his fig-tree: and there was none to make them afraid.

13 There was none left in the land to fight against them: kings were discomfited in those days.

14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

15 He glorified the sanctuary, and multiplied the vessels of the holy places.

* A. M. 3863, A. C. 141.

VER. 53. *Fortified.* This work employed them six years. *Jos.*
VER. 54. *John.* Hyrcan, who defended the country, (chap. xvi. W.) and succeeded Simon.

CHAP. XIV. VER. 1. *Tiro.* It is not easy to conceive why Josephus and Grotius place this expedition before the death of young Antiochus. Chap. xvi. 31, 41. Demetrius was become contemptible, and had a mind to regain his reputation by attacking the Parthians, who had taken many provinces under the prudent conduct of Mithridates. The Greeks were impatient of this yoke. Many flocked to Demetrius, and he gained several victories; but after two years, was perfidiously taken by a general of the Parthians while treating of peace. Mithridates took him for a warning, took the places which seemed favourable to him; but afterwards he sent him into Hyrcania, gave him his daughter in marriage, with the badges of royalty, and promises of restoring him to his kingdom.

VER. 2. *Arsaces.* This was the common title of the Parthian kings, after the founder of that powerful monarchy. Just. 41

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and they were very sorry.

17 But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

18 They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

19 And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent.

20 THE PRINCES, and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting.

21 The ambassadors that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their coming.

22 And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

23 And it pleased the people to receive the men honourably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.

24 And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

25 These words, they said: What thanks shall we give to Simon, and his sons:

26 For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in Mount Sion.

27 And this is a copy of the writing. THE EIGHTEENTH day of the month Elul, in the year^b one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,

28 In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

29 And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger,

* A. M. 3863, A. C. 141.

VER. 5. *Sea,* or to all places to which they went by water. The port was however very indifferent.

VER. 7. *Captives,* taken from the enemy (C.); or he liberated many Jews. *W.*—*Gazara,* or *Gadara.* C.

VER. 9. *Land.* The judges (H.) strove to promote peace.

VER. 10. *Ammunition.* provisions and engines of war. C. *Earth.* Jades and the environs. H.

VER. 20. *Princes.* Cleomenes, the last king, died in Egypt, A. 3784, and the tyrant Nabis perished long before this time. Grot.

VER. 23. *Public.* Lit. "in the distinct books of the people." Gr. "open for inspection;" *αποστερητικος.* H.

VER. 24. *Of Rome* is not in Gr. or Syr., and it is allowed that the sequel seems rather to express the great trials of the Jews to Simon. C.—When peace was established, and friendship with the Romans and Macedonians renewed, the whole nation, in gratitude to Simon, who now remained alone of all the sons of

and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

30 And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

31 And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

32 Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.

33 And he fortified the cities of Judea and Bethsura, that lieth in the borders of Judea, where the armour of the enemies was before: and he placed there a garrison of Jews.

34 And he fortified Joppe, which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

35 And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

36 And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David, i.e. Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.

37 And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

38 And king Demetrius confirmed him in the high priesthood.

39 According to these things he made him his friend, and glorified him with great glory.

40 For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honour:

41 And that the Jews, and their priests, had consented that he should be their prince and high priest for ever, till there should arise a faithful prophet:

42 And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armour, and over the strong holds;

43 And that he should have care of the holy places; and that he should be obeyed by all, and that all the

Mathathias, confirm him in the office of high priest for ever, or during his life; and decree that his progeny shall enjoy the same. Ver. 41, 49. W.

VER. 27. *Etat*, the last of the civil year, A. 3863.

VER. 34. *Gazara*, or *Gadara*. Chap. xii. 51.—*Reparation*. Lit. "correction" H.—But *correctionem* would agree better with the Gr. than *correctionem*.

VER. 39. *Things*. Gr. joins this with the preceding verse. Some copies have, "all things." He confirmed him in all his rights.

VER. 41. *Prophet*. This limitation was proper, as the people had chosen this family. The Jews expected the faithful prophet shortly. Chap. iv. 46; Mal. iii. 1; Agg. ii. 7. God was pleased that none should appear for some time before that event. C.—The sceptre seemed to belong to Juda. Yet they consent to be governed by Levites, till God signify his will by some prophet. M.—Thus consent of the na-

writings in the country should be made in his name; and that he should be clothed with purple and gold:

44 And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

45 And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words.

47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

49 And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

CHAP. XV.

Antiochus, the son of Demetrius, honours Simon. The Romans write to divers nations in favour of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.

AND king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and to all the people:

2 And the contents were these: KING Antiochus to Simon, the high priest, and to the nation of the Jews, greeting.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate: and I have chosen a great army, and have built ships of war.

4 And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

5 Now, therefore, I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

6 And I give thee leave to coin thy own money in thy country:

7 And let Jerusalem be holy and free, and all the armour that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

8 And all that is due to the king, and what should be

* A. M. 3864. A. C. 142.

tion, in which Juda was most powerful, showed that the sceptre was not departed from his thigh. H.

CHAP. XV. VER. 1. *Demetrius*. Soter, and brother of Nicator, (C.) now a captive. W.—When the latter went beyond the Euphrates, he wandered for fear of Tryphon, till he found rest at Rhodes, where he heard of his brother's misfortune, and was invited by his wife to marry her. He therefore took the title of *king*, when he wrote to Simon from the *isle* of Rhodes. C.—*Prince*. Gr. "Ethnarch." H.—Josephus often uses this title for an independent prince, beneath the dignity of a king. C.

VER. 3. *Pestilent*; disturbers of the peace, (H.) like Alexander, Antiochus and Tryphon.

VER. 5. *Oblations*, such as were presented to the Lord, or remittances.

VER. 6. *Money*. He supposed that Simon would have his own image on it

the king's hereafter, from this present and for ever, is forgiven thee.

9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four, ¹ Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

11 And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

12 For he perceived that evils were gathered together upon him, and his troops had forsaken him.

13 And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen :

14 And he invested the city, and the ships drew near by sea : and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these :

16 Lucius, the consul of the Romans, to king Ptolemy, greeting.

17 The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.

18 And they brought also a shield of gold of a thousand pounds.

19 It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries : and that they should give no aid to them that fight against them.

20 And it hath seemed good to us to receive the shield of them.

21 If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces.

23 And to all the countries : and to Lampsacus, and to the Spartans, and to Delus, and Myndus, and Sicyone, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

* A. M. 3361, A. C. 159.

But we find no human figure on the coins which he sent out during the first four years, but only vessels, trees, inscriptions, &c.

VER. 11. *Dora*, to the south of Carmel. Tryphon had first tried the fortune of a battle C.

VER. 16. *Lucius*, Calvus, or Philus, (Drus., Grot.,) or Piso, (Usher. Sal. M.) whose colleague, Lænas, went against Numantia. C — *Ptolemy*, surnamed Physcon, brother and successor to Philometor, (Ch.) in Egypt. H.

VER. 22. *Attalus*, &c. Attalus was king of Pergamus, Ariarathes was king of Cappadocia, and Arsaces was king of the Parthians. Ch. — Demetrius was prisoner of the latter.

VER. 23. *Lampsacus*, in Mysia, a free city. — *Delus*, an island of great trade after the fall of Carthage. — *Myndus*, a port in Caria. — *Sicyone*, another in Achaea. — *Samus*, an independent and powerful island near Asia Minor. — *Pamphylia*, in Cilicia, beyond Taurus. — *Lycia* had been freed from the Rhodians by the Romans. — *Alicarnassus*, an ancient town of Caria, opposite to the isle of *Cos*. — *Side*, in Pamphylia. Ver. 1. Grotius conjectures we should read, “*Sidon*.” —

24 And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.

25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines, and he shut up Tryphon, that he could not go out.

26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius, one of his friends to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

29 Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

30 Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea.

31 But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

32 So Athenobius, the king's friend, came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

34 But we having opportunity, claim the inheritance of our fathers.

35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.

36 But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias.

38 And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

39 And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war

Aradus, near the coasts of Syria. — *Rhodes*, famous for its Colossi. — *Phaselis*, a maritime town near Lycia. — *Gortyna*, a city of Crete, which was then an independent island. — *Gnidus*, an island near Rhodes. — *Cyrene*, a province of Egypt. It must then have been partly free, and in alliance with Rome.

VER. 27. *Not.* Josephus seems to assert the contrary; observing that the king applied for aid, which was readily granted. Yet he soon forgot the favour, and sent Cendebeus against the Jews. He passes over the embassy of Athenobius Ver. 28.

VER. 28. *Gazara*. The est. of Basle properly reads, “*Gadara*”

VER. 35. *Talents*. Simon subdued these two towns, because they attacked his country; but as they did not otherwise belong to him, he paid (W) or offered to pay something for them. H.

VER. 37. *Orthosias*, in Phenicia, opposite to Aradus.

VER. 39. *Gedor*, near Jannia. Gr. “*Cedron*,” (C.) as also ver. 40 formerly (H.) in the Vulg. A city was here repaired on the river Cedron. W. — Syr “*Hebron*” — *Gates*, or *effiles*. Grot.

against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

41 And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

The sons of Simon defeat the troops of Antiochus. Simon, with two of his sons, are treacherously murdered by Ptolemy, his son-in-law.

THEN* John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

6 And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

7 And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

8 And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the strong hold.

9 And that time Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there

* A. M. 3868, A. C. 133.—b A. M. 3869, A. C. 135.

CHAP. XVI. VER. 1. *John.* He was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites, and obliged them to a conformity with the Jews in religion; and destroyed the schismatical temple of the Samaritans. Ch.—*Gazara*, the same with Gaza, (M.) or Gadara, where John resided.

VER. 3. *Be you* Gr. and Syr. "you, by mercy of God, are of a proper age."

VER. 4. *Horsemen.* This is the first time we find them in the army.

VER. 6. *He*, John. Ch.

VER. 8. *Italy.* Rom. edit. expresses this word, (C.) which Grabe supplies.

H.—*Hold.* Gedor. C.

VER. 9. *Cedron*, otherwise called Gedor, the city that Cendebeus was fortifying. Ch.

VER. 10. *Towers of wood*, (C.) erected for sentinels. Gr. *strot.*

VER. 11. *Sibath*, now called *Sobeth*, corresponding with January and February. C.

VER. 15. *Doch* or *duk* (H.) is Syr. means "a watch-tower." Gr. *grot.*—*Jose-*

360 fell of them two thousand men, and he returned into Judea in peace.

11 Now Ptolemy, the son of Abobus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold,

12 For he was son-in-law of the high priest.

13 And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year* one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

15 And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.

16 And when Simon and his sons had drunk plentifully, Ptolemy and his men rose up, and took their weapons, and entered into the banqueting-place, and slew him, and his two sons, and some of his servants.

17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemy wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

19 *And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

22 But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

24 Behold, these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

* A. M. 3871, A. C. 133.

plus styles it Dagon. It was not far from Jericho, over which Ptolemy governed. C.

VER. 16. *Plentifully.* Lit. "were inebriated." But this expression often denotes no more than taking a moderate sufficiency, (H.) or making good cheer, (Gen. xliii. 34; John ii. 10. Lyr. T. C.) w. thout any excess. Psal. lxiv. 10. S Aug. q. 144. Gen.—The first and last years of Simon were disturbed, the rest were spent in peace. He began A. 170. Chap. xiii. 41. W.

VER. 17. *Treachery* Syr. "crime" Gr. also, "revolt." It seems that king Antiochus participated in this murder, and had promised the government of the country for a reward.

VER. 24. *Father.* Such annals were kept; and from these Josephus has collected his account of the latter times. C. Some think that the Fourth Book of Machabees contains an extract of the work here mentioned. Six. Bib. 1. Read 2 Mar. 1. 1. W.—What is preserved in the seven middle chapters in the Arab. version, is given by Calmet, who omits the first nineteen and last thirty-two chapters. The whole has been published by Desprez. It differs in many points from Josephus in the history of Judea.

THE
SECOND BOOK OF MACHABEES.

This Second Book of Machabees is not a continuation of the history contained in the First; nor does it come down so low as the First does, but relates many of the same facts more at large, and adds other remarkable particulars, omitted in the First Book, relating to the state of the Jews as well before as under the persecution of Antiochus. The author, who is not the same with that of the First Book, has given as we learn from chap. ii. 20, &c., a short abstract of what Jason, of Cyrene, had written in the five volumes, concerning Judas and his brethren. He wrote in Greek, and begins with two letters, sent by the Jews of Jerusalem to their brethren in Egypt. Ch. —Hence the whole book has been considered by some as an epistle. Cotel Can. Ap. p. 338. —But it is easy to distinguish the letter from the history. (C.) to which a preface is prefixed. Chap. ii. 20. Yet the Alex. copy has at the end, “A letter concerning the acts of Judas Mach.” H.

CHAPTER I.

Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.

TO the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea; send health and good peace.

2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

3 And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

4 May he open your heart in his law, and in his commandments, and send you peace.

5 May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

6 And now here we are praying for you.

7 When Demetrius reigned, in the year ^{one} hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

8 They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

9 And now celebrate ye the days of Scenopegia, in the month of Casleu.

10 In the year ^{one} hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemy, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

■ A. M. 5861, A. C. 143.

CHAP. I. VER. 1. *Egypt.* They are invited to worship at Jerusalem. M.
VER. 7 *Demetrius* Nicator. The date refers to what goes before.—*Nine.* This author dates from autumn, whereas the preceding begins the era of Seleucidae, in spring, which accounts for the apparent contradiction. C.—*Kingdom* Judea was then tributary to Egypt; yet Jason applied to the Syrian monarch, and instead of waiting for the death of Onias III., wished to purchase his dignity, and to change the masters of the people.

VER. 9 *Scenopegia*; viz. the *encenia*, or feast of the dedication of the altar, called also *scenopegia*, or feast of tabernacles, from being celebrated with the like solemnity. Ch. Chap. x. 6.—The real feast occurs in the month of Tisri. C.

VER. 10. *Eight.* Thus the preceding letter is dated, according to many. (M.) as there was no Judas or Aristobolus known at this time. But Judas, the Essene prophet, (chap. ii. 14. W.) must have flourished about that period (Jos. Ant. vii. 19. C.); and one Aristobolus wrote something in the scripture for Philometor. Clem. Strom. 6. Eus. Hist. ii. 17. C.

VER. 11. *King.* Antiochus Sidetes, who began to make war upon the Jews, whilst Simon was yet alive (1 Mac. xv. 39); and afterwards besieged Jerusalem, under John Hircanus. So that the Judas here mentioned (ver. 10, is not Judas Machabaeus, who was dead long before the year 188 of the kingdom of the Greeks,

11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

12 For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

16 When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

17 Blessed be God in all things, who hath delivered up the wicked,

18 Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

19 For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

■ A. M. 5860, A. C. 124.

for he died in the year 146 of that epoch (see above, 1 Mac. ii. 70, also the note on chap. i. 2); but either Judas, the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy, who flourished about that time. Ch.

VER. 12. *Persia.* This country is not specified in the Rom. and Alex. Sect. —The name of Persia now comprised all the dominions of Antiochus; Rupert understands Sidetes. C.

VER. 13. *Nanea.* A Persian goddess, which some have taken for Diana others for Venus. Ch.

VER. 14. *Dowry.* Thus the pagans played with religion. M.

VER. 16. *Strew.* Lit. “struck.” Gr. “stoned.” Yet Epiphanes escaped (chap. x. 9, and 1 Mac. vii.) having received some wounds. But a fall from his chariot, and vexation, hastened his death. H.

VER. 18. *Scenopegia.* The dedication was observed by the people bearing branches, in memory of their late forlorn condition on the mountains. H. See ver. 2.

VER. 19. *Persia.* Babylon, called here Persia, from being afterwards a part of the Persian empire. Ch.—Thus S. Chrys. (H. 8, in Matt.) says, the Jews were delivered from “the Persian captivity.” W.—All beyond the Euphrates was now called Persia.

20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but thick water.

21 Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O LORD God, Creator of all things, dreadful and strong, just and merciful, who alone art the good King,

25 Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them

26 Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God.

28 Punish them that oppress us, and that treat us injuriously with pride.

29 Establish thy people in thy holy place, *as Moses hath spoken.

30 And the priests sung hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

32 Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

35 And when he had proved it, he gave the priests

* Deut. xxx. 3, and 5; infra, ii. 18.—Deut. xxxiv. 1.—3 Kings viii. 11; 2 Par. vi. 14.

VER. 21. *The priest* Gr. "Nehemias ordered the priests to sprinkle with me water both," &c. H.

VER. 22. *Jonathan*, one of the chief priests; perhaps Joiada, Eliash's son. C.

VER. 29. *Spoken*, promising these favours. Deut. xxx. 3. H.

VER. 32. *Altar*. This second flame came immediately from heaven, and overpowered that proceeding from the mud. C.

VER. 34. *A templ.* That is, an enclosure or a wall round about the place where the fire was hid, to separate it from profane uses, to the end that it might be respected as a holy place. C. —In open enclosures are often styled temples. C.

VER. 36. *Nephthar*, or rather Neephar. Grot.—*Neph*. Gr. has the former word. Rom. copy and Syr. Naphtar; may be derived from Chal. *pheter*, "pure, unmixt." C.

CHAP. II. VER. 1. *The descriptions*. That is, the records or memoirs of Jerome, a work that is now lost. Ch.

many goods, and divers presents, and he took and distributed them to them with his own hand.

36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAP. II.

A continuation of the second letter. Of Jeremias's hiding the ark at the time of the captivity. The author's preface.

NOW it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

2 And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

3 And with other such like speeches, he exhorted them that they would not remove the law from their heart.

4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

5 And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

Then some of them that followed him, came up to mark the place: but they could not find it.

7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

8 And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, *and he showed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

10 *And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

11 And Moses said: 'Because the sin-offering was not eaten, it was consumed.'

12 So Solomon also celebrated the dedication eight days.

* Lev. ix. 24.—2 Par. vii. 1.—Lev. x. 16, and 17.

VER. 2. *Of them*. He alludes to his epistle, (C.) Bar. vi. 11. W.

VER. 4. *And the ark*. These were not taken by the Chaldeans. Jer. iii. M.—Whether they were removed before or after the capture of the city, is disputed Salen, A 3446.—*Mountain*, Noho. Deut. xxxii. 49

VER. 7. *Merry*. Whether the ark &c. were in the second temple, as this seems to insinuate, has been much debated. The negative seems best established; and those promises refer to the Messiah, prefigured by the ark

VER. 9. *Treated*. Gr. "He was manifested, and like one possessing wisdom, he," &c. H.—On this occasion Solomon clearly displayed his wisdom, praying aloud.

VER. 10. *As*. Both dedications lasted eight days, and fire descended. Lev. ix. 23, and 2 Par. vii. 1.

VER. 11. *Consumed*. He alludes to what Moses said after the death of Nadab. Lev. x. 16. C.—Fire consumed the sin-offering as well as the rest

13 And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

15 Wherefore, if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

17 And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary.

18 *As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

19 For he hath delivered us out of great perils, and hath cleansed the place.

20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar.

21 As also the wars against Antiochus, the illustrious, and his son, Eupator:

22 And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

23 And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them.

24 And all such things as have been comprised in five books by Jason, of Cyrene, we have attempted to abridge in one book.

25 For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

26 We have taken care for those indeed that are willing

* Deut. xxx. 1, and 5, Supra, i. 29.

VER. 13. *Set down* Gr. "explained."—*Books* The Scriptures were not lost. M.—Perhaps before this time no complete collection of them had been made. Esdras would point out and help to discover what had been written. C.—The senate of the nation was also present. Simon, Crit. i. 1.—*David*, the Psalms, all the other books may be designated under the name of *prophets*. H.—*Kings*; Cyrus, &c. 1 Esd. vi. 3, &c. Josephus has inserted many such letters in his work. They were like the title-deeds of the nation. C.—*And* Gr. "regarding the presents," *αντιτυπαρων*. H.

VER. 14. *Judas*. This seems to be the Essene, who with others wrote this epistle (chap. i. 10 W.); or rather (H.) the Machabee, who was as solicitous to preserve the sacred books as Antiochus was to destroy them. 1 Mac. i. 59, and ii. 18.

VER. 15. *Things*, collected by Judas. The Bible had been translated into Greek before. But some records might still be wanted by the Jews in Egypt. C.

VER. 16. *The purification*. This is the feast of the purifying or cleansing of the temple, (Ch. the 25th of Casleu. Chap. i. 9, 18)

VER. 18. *Place*. They had now liberty to return. What, therefore, can they mean but the coming of the Messias, who was shortly expected? C.

VER. 19. *Place*. Read chap. xv. 38. After the author had written this appendix to the former book, he resolved to add an epitome of the history. Hence in this preface he informs us of the subject, method, reason, and diligence of his work. Ver. 20, 24, 5, 6, 9 W.

VER. 22. *Manifestations*, heavenly appearances. Chap. iii. 25, and v. 2. C.

*VER. 25. *Multitude* Gr. also, "confusion of numbers, and the difficulty

to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

27 And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat

28 But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labour.

29 Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief.

30 For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorning of it: so must it be judged of us.

31 For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history:

32 But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment.

33 Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.

THEREFORE, when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest, and the hatred his soul had of evil,

2 It came to pass that even the kings themselves, and the princes esteemed the place worthy of the highest honour, and glorified the temple with very great gifts:

3 So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

attending those who wish to dive into *επεικεισθαι*, (H.) or to include much (C.) historical relations on account of the quantity of matter." H.

VER. 27. *No easy task, &c.* The spirit of God, that assists the sacred penmen, does not exempt them from labour in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So S. Luke wrote the Gospel, *having diligently attained to all things*. Luke i. 3. Ch.—When something future is *revealed*, there is less difficulty, as God must then dictate the very words. Hence Jeremias wrote with the utmost ease, as Baruch testified. Jer. xxxvi. 18, 32. H.—The prophets had, therefore, only to write or speak from the mouth of God. Others were excited by him to treat of history, &c., and were preserved from error, but not from labour. Bellar. Verb. i. 15.

VER. 29. *Authors*. Gr. "the writer." H.—Jason resembles an excellent painter, of whose work we desire to give a copy (C.) in miniature, (H.) relying entirely on his veracity. Sa.—Yet as the Church esteems this work to be canonical, what is extracted must be true, and inspired, though the writer seems not to have known that he had such a privilege. God might still guide his pen. M.

VER. 30. *Master*. Such is Jason. I only paint some parts. C.—*Paint* Gr. "to burn in and represent to the life, must," &c. H.

VER. 33. *Itself*. The account of Alex. should be read near. 1 Mac. i. W.

CHAP. III. VER. 2. *Place*, c.ty. H—see the letter of Antiochus the Great Jos. Ant. xii. 3. C.

VER. 3. *Seleucus*, son of Antiochus the Great, and elder brother of Antiochus Epiphanes. Ch.

5 And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Celesyria, and Phenicia:

6 And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

7 Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

8 So Heliodorus forthwith began his journey, under a colour of visiting the cities of Celesyria and Phenicia, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

10 Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

11 And that some part of that which wicked Simon had given intelligence of, belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold:

12 But that to deceive them who had trusted to the place and temple which is honoured throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

13 But he, by reason of the orders he had received from the king, said, that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

16 Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his colour, declared the inward sorrow of his mind.

17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

VER. 4. Overseer for repairs, which laics might be (2 Par. xxxv. 8. C.); or Simon was advocate, (Grot., like the Church defenders, so often mentioned in the councils. C.—To bring. Gr. "about disorder in the city." H.

VER. 5. Apollonius, whom Jonathan defeated, 1 Mac. x. 69.

VER. 6. Store. He knew that the king provided victims.

VER. 7. Affairs. Gr. Rom. Some copies read "effects," or money. All this is related of Apollonius. 4 Mac. i.

VER. 10. And provisions is not in Gr. or Syr. C. Something was to be given for such feasts (Deut. xiv. 29. Lyr. M.); or people deposited in the temple their treasures; as all nations have judged that they would be there most secure. Grot. T. C.

19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

20 And all holding up their hands towards heaven, made supplication.

21 For the expectation of the mixt multitude, and of the high priest, who was in an agony, would have moved any one to pity.

22 And these indeed called upon Almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

24 But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

25 For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his fore-feet, and he that sat upon him seemed to have armour of gold.

26 Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

27 And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

28 So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

29 And he indeed, by the power of God, lay speechless, and without all hope of recovery.

30 But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

32 So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias, the priest: because for his sake the Lord hath granted thee life.

VER. 11. Tobias, or rather "son of Joseph, and grandson of Tobias." Job Ant. xii. 4

VER. 12. Done. It was contrary to justice.

VER. 19. Shut up. Hence they were styled *alamoth*, "hidden," till they were married. Nothing could give a better idea of the distress of the city. C.—Walls of the temple, which they were not allowed to pass. M.—The city seemed to be taken by an enemy. C.

VER. 21. Expectation. Gr. "prostration." H.—It was not unusual to see the Jews fall prostrate on such occasions, to move God or the enemy to pity, ver 15; Judith iv. 9. C.

VER. 24. Obey. Gr. "attend." They designed to under, but in vain. H.

34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said :

38 If thou hast any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape : for there is undoubtedly in that place a certain power of God.

39 For he that hath his dwelling in the heavens, is the visitor and protector of that place, and he striketh and destroyeth them that come to do evil to it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner.

CHAP. IV.

Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.

BUT Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils :

2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends :

4 Onias, considering the danger of this contention, and that Apollonius, who was the governor of Celesyria, and Phenicia, was outrageous, which increased the malice of Simon, went to the king,

5 Not to be an accuser of his countrymen, but with a view to the common good of all the people.

6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood :

8 *And went to the king, promising him three hundred

* A. M. 3529, A. C. 175.

VER. 39. *Visitor.* Gr. "eupt," (H.) or *inspector.* C.—So those who had the care of a thing were styled. M.

CHAP. IV. VER. 1. *Erus.* Thus traitors generally calumniate good governors. W.

VER. 2. *To the.* Gr. "of the affairs, who was the benefactor of the city" H.

VER. 4. *King.* Philopator, (M.) who knew the real state of the matter.

VER. 7. *Antiochus Epiphanes,* who usurped the crown. Chap. I. 11.

VER. 9. *Youth,* under fourteen, to exercise. V. truv. v. 11.—Jason wished to make his countrymen adopt the pagan customs, which tended to corrupt their morals. Ver. 12. C.—*Antiochians,* to please the vanity of Antiochus, (Sarar.,) or that they might enjoy the like privileges. Salien. M.

VER. 10. *Rule,* as high priest. Ver. 21 and 50.

VER. 11. *Alliance,* afterwards made Judas. 1 Mac. viii. 17. C.—John had procured real advantages for the city. M.

VER. 13. *Now.* Gr. "Thus it was the height of Hellenism, and the increase

C7

and sixty talents of silver, and out of other revenues four score talents.

9 Besides this he promised also a hundred and fifty more, if he might have licence to set him up a place for exercise, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians.

10 *Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

11 And abolishing those things, which had been decreed of special favour by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

12 For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

13 Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.

14 Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

15 And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best :

16 For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

17 For acting wickedly against the laws of God doth not pass unpunished : but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present,

19 The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules ; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

20 So the money was appointed by him that sent it to the sacrifice of Hercules : but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius, the son of Mnestheus, was

* A. M. 3530.—1 Mac. I. 15.

of foreign customs through," &c.—*No priest.* He did not deserve the title, though he was really a descendant of Aaron. Gr. "not high priest." H.

VER. 14. *Temple.* Where true religion is abolished, most people follow none, but rather apply themselves to vanity and worse sins. W.—*Alliance.* They contributed money, (Grot.,) or rather strove to obtain the prize. C.—*Discus.* "a round stone, with a hole in the middle." Prot. marg. H.

VER. 15. *Glories;* the honour of being gymnasarch, or aganothete. C.

VER. 16. *Dangerous.* Gr. "misery, and those whose institutes they zealously adopted, and whom in all they wished to resemble, the same they found their enemies and clustisers." H.—God thus punished C., their perfidy. H.

VER. 19. *Sinful.* Gr. "spectators, being Antiochians, to carry 300 drachmas." H.—*Dindrachmas,* or double drachmas of Alexandria, which amount only to one Roman. Hence Greek interpreters generally express thus the half stater.—*Sister,* or money (C.); gold. M.—Thus the value would be fourteen times greater. C.

VER. 20. *Galleys,* or adorning them for the sports. The deputies were

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sent into Egypt to treat with the nobles of king Philometer, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

22 Where he was received in a magnificent manner by Jason, and the city, and came in with torch-lights, and with praises, and from thence he returned with his army into Phenicia.

23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

25 So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

28 For to him appertained the gathering of the taxes: wherefore they were both called before the king.

29 And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus, and Mallos, raised a sedition, because they were given for a gift to Antiochis, the king's concubine.

31 The king therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighbouring cities:

33 Which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch, beside Daphne.

34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were

A. M. 3831, A. C. 170.

ashamed to comply with Jason's order; or they judged this use of the money more agreeable to the king. C.—Go to 1 Mac. i. 17. W.

VER. 21. *Treat.* Gr. "when king Ptolemy Philometer ascended the throne," πρωτοκλείσια. H.—Grotius would substitute πρωτοκούρια, "the first hair cutting," which was a great festival, the hair being presented to some deity. Cleopatra died this year, A. 3831.

VER. 22. *Lights.* usual in testimony of joy. C

VER. 23. *Brother,* and of course a Benjamite, so that the usurpation was doubly criminal. 1.—But S. Tho. Petavi, &c. suppose that he resembled Simon in gait, or was his brother-in-law. H.—By the law, those of the tribe of Benjamin could not be priests. Thus the succession was broken and restored in Mathathias. 1 Mac. ii. W.

VER. 29. *Succeeding to the high priesthood.* (Gr. H.) after the death of Menelaus. Jos.—Yet some think he was only his "vicar." διάδοχος, (Grot. Usher,) and he seems never to have been recognised. C

suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

37 Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumour of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

42 And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus.

44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

45 B. Menelaus being convicted, promised Ptolemeus to give him much money to persuade the king to favour him.

46 So Ptolemeus went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

47 So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scy-

VER. 30. *Mallos,* in Cilicia.

VER. 32. *Temple.* It was no longer there, but Lysimachus complied with his orders, (C.) ver. 39, or Menelaus had taken the vessels with him. H.

VER. 33. *Daphne.* This was a famous asylum, to which Onias retreated without worshipping Apollo. He had gone to Antioch to answer the calumnies of Simon; and though Jason got his place, (C.) the king could not help respecting him, (H.) and wept at his death. This is the highest praise of Onias, as even such a monster acknowledged his merit. C.

VER. 35. *Man.* The people, (W.) and even the king, admired his solid piety. Thus (H.) the Tyrians buried the innocent. Ver. 49. W.

VER. 41. *Ashes.* Gr. αστειος, "lying there," (H.) in the temple, near the altar, or in the place assigned for them. Lev. i. 16. C.

VER. 45. *Ptolemeus,* the son of Dorymenes, a favourite of the king, (Ch.) whose perfidy had procured him the government of Cœloërya. Chap. x. 3, and 1 Mac. vi. 34.

thians, should have been judged innocent, were condemned to death.

48 Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

49 Wherefore even the Tyrians, being moved with indignation, were liberal towards their burial.

50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

CHAP. V.

Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.

AT the same time Antiochus prepared for a second journey into Egypt.

2 And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

3 And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armour, and of harnesses of all sorts.

4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred, is a very great evil, thinking they had been enemies, and not citizens, whom he conquered.

7 Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

8 At the last, having been shut up by Aretas, the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

* A. M. 3334, A. C. 170.

CHAP. V. VER. 1. *Second.* After he had sent Apollonius, he proceeded no farther than Joppe and Jerusalem; being perhaps afraid of the Romans. Chap. iv. 21.

VER. 2. *Days.* These things were not seen only by people inclined to superstition, or for a short time. There must be true prodigies, as so many false ones have been published. C.

VER. 5. *Dead.* This rumour caused much evil to the Jews. Antiochus was informed that they had rejoiced at the news, and therefore fell upon the city.

VER. 6. *Evil,* as the numbers are thus lessened.

VER. 8. *Sent up* in prison, out of which he escaped to Egypt (M.); or he was hard pressed, (C.) or accused. Grot.

VER. 9. *Lacedemon.* Lit. "the Lacedemonians," (H.) who served in the

11 Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms,

12 And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

13 Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants.

14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough, he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide.

16 And taking in his wicked hands the holy vessels which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

18 Otherwise had they not been involved in many sins, ^bas Heliodorus, who was sent by king Seleucus to rob the treasury; so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

19 But God did not choose the people for the place's sake, but the place for the people's sake.

20 And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride, that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

23 And in Garizim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and

* Supra, ill. 25, and 27. A. M. 3334, A. C. 170.

army of Philemon. Grot.—*Kindred.* The Spartans sprung from Abraham. 1 Mac. xii. 2, (W.) 21. C.

VER. 11. *Alliance* with him, or refuse to submit. H.—The enterprise of Jason, and the account of their rejecting, made him form this judgment.

VER. 14. *Slain,* or sold, the latter amounting to one half of the 80,000.

VER. 19. *Place.* Temples and victims are for our own advantage Isa. l. 11; Jer. vi. 20, and 3 Kings viii. 27. God has often suffered sacred places to be profaned, when piety had been disregarded. C.

VER. 21. *Foot.* These are hyperbolical expressions, denoting the extravagance of Epiphanes after victory.

VER. 23. *Garizim,* or the country of Samaria, over which Andronicus alone was governor.—*Who bore.* Gr. and Syr. reads in the singular, as this regards Menelaus

twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

25 Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

26 And he slew all that were come forth to see: and running through the city with armed men, he destroyed a very great multitude.

27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAP. VI.

Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.

BUT not long after the king sent^{*} a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

2 And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Garizim, of Jupiter Hospitalis, according as they were that inhabited the place.

3 And very bad was this invasion of evils, and grievous to all.

4 For the temple was full of the riot and revellings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

5 The altar also was filled with unlawful things, which were forbidden by the laws.

6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

7 But they were led by bitter constraint on the king's birth-day to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honour of Bacchus.

8 And there went out a decree into the neighbouring cities of the Gentiles, by the suggestion of the Ptolemeans,

* A. M. 3837, A. C. 167.

VER. 24. *He. Syr.* "Epiphanes."

VER. 26. *To see*, or celebrate the festival. 1 Mac. i. 30, &c. C.

VER. 27. *Was the tenth.* That is, he had nine others in his company. Ch.—He was the tenth lawful pontiff, under the Greeks. W.—Judas is specified, because he was the most renowned. His father and five sons, joined by four others, retired into desert places, and eat what they could find. C.

CHAP. VI. VER. 1. *After*, A. 3837.—*Old*, or senator. Gr "Athenaeus," or "an Athenian senator."

VER. 2. *Olympius.* They thought this idol agreed best with the idea of the God of heaven, changing the names of the deities, where they had dominion. Other nations made no resistance: but the Jews knew better. C.—*Garizim*; viz the temple of the Samaritans. And as they were originally strangers, the name of *Hospitalis* (which signifies *of or belonging to strangers*) was applicable to the idol set up in their temp.^s. Ch.

VER. 4. *Lewd.* Priests on duty were not even allowed to approach to their wives, and the most pure women had no right to go into the interior of the temple. C.—And. Gr. "in the courts, and also bringing in improper things." H.

VER. 6. *Jew.* None did this except he were legally questioned. It would have unnecessarily brought on a persecution. H.—The very name was become criminal, as that of Christian was afterwards. C.

VER. 7. *Sacrifices.* Gr. "each month, to the sacrifice (and feast) of entrails," (H.) which were given back to him who presented the victim. Grot.—*About*. Gr. "to follow the march," *μεταποιειν*. C.—Prot. "to go in procession to Bacchus, carrying ivy."

that they also should act in like manner against the Jews to oblige them to sacrifice:

9 And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

10 ^bFor two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

13 For it is a token of great goodness, when sinners are not suffered to go on in their ways for a long time but are presently punished.

14 For, not as with other nations, (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fulness of their sins,)

15 Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

16 And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity, he forsaketh them not.

17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

18 Eleazar, one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

20 And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

21 But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it

^b 1 Mac. i. 63.

VER. 8. *Ptolemeans*, who resided at Ptolemais. C.—Most Gr. copies have *Ptolemees*. Chap. iv. 45. H.—We find that many of the neighbouring nations invaded the Jews, but were repressed by Judas. 1 Mac. v. 15.

VER. 10. *Women.* See 1 Mac. i. 64, &c. C.—Besides the former massacres (chap. v.,) four great martyrdoms are here recorded: first, of two women, with their children; second, of others keeping the sabbath; third, of Eleazar, nineteen years old; and fourthly, of the seven brethren, with their mother. Chap. vii. W.

VER. 11. *Philip*, the governor of Jerusalem. Ch.—Chap. v. 22. H.—See 1 Mac. ii. 31. C.

VER. 13. *Punished*, lest they should become incorrigible. When God neglects to do this, his anger is most terrible. Ezecl. xvi. 42. C.

VER. 18. *Scribes*: a priest. S. Amb.—He suffered at Antioch, before the king. Chap. vii. 1. Jossph. 1. 2.—The Fathers highly extol his fortitude and virtue, styling him the *father* of the seven brothers, and the protomartyr of the old law. C.

VER. 19. *Hateful.* Gr. "criminal life, and went first of his own accord to be bastinaded;" *τυμπανιζεσθαι*. H.

VER. 20. *Life.* He would not eat swine's flesh to save it. H.

VER. 21. *Wicked p.t.y.* Their pity was wicked, inasmuch as it suggested that wicked proposal of saving his life by dissimulation. Ch.—To feign or make outward show of consenting to a false religion, is never lawful. W.—Gr. "They were set over that wicked feast or sacrifice," *σπλαγχνισμός*, (II.) in which the entrails were eaten. C.—In this sense the term is used ver. 7 and 8 by the Vulg. Here *pity* is preferred, as the men seemed to be actuated by it. H.—Thus generous

was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice :

22 That by so doing he might be delivered from death ; and for the sake of their old friendship with the man, they did him this courtesy.

23 But he began to consider the dignity of his age, and his ancient years, and the inbred honour of his grey head, and his good life and conversation from a child ; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

24 For it doth not become our age, said he, to disseminate : whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens :

25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age.

26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

27 Wherefore, by departing manfully out of this life, I shall show myself worthy of my old age :

28 And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honourable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy.

30 But when he was now ready to die with the stripes, he groaned, and said : O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body : but in soul am well content to suffer these things, because I fear thee.

31 Thus did the man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

CHAP. VII.

The glorious martyrdom of the seven brethren and their mother.

IT came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

2 But one of them, who was the eldest, said thus : What wouldest thou ask, or learn of us ? we are ready to

* A. M. 3837, A. C. 167.

martyr would not scandalize the weak, by doing a thing in itself lawful, which would have been deemed a prevarication. He was guided by those excellent maxims which Christ, S. Paul, and S. Saba (Mart. Ap. 12) have inculcated and practised. Matt. xviii. 7, and Rom. xiv. 14, and 1 Cor. viii. 4, 10. C.

VER. 23. *The other.* Lit. "hell," or the grave. H.—Under the old law the saints could not enter heaven, but at their departure were detained in limbo. W.

VER. 26. *Dead.* Nothing could be more express for the torments after death. As the time of the Messias drew near, these truths were more developed. Chap. vii. 9; Wisd. v. 16; Psal. i. 6. C. Grot. Matt. xl. 32.

CHAP. VII. VER. 1. *Scourges*, made of leather thongs ; *taureus* II.—These brethren are styled Machabees ; as Judas rendered this name so famous, that all

die, rather than to transgress the laws of God, received from our fathers.

3 Then the king being angry, commanded frying-pans and brazen cauldrons to be made hot : which forthwith being heated,

4 He commanded to cut out the tongue of him that had spoken first : and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on.

5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire and to be fried in the frying-pan : and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

6 Saying : The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle : And in his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a mocking-stock : and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

8 But he answered in his own language, and said : I will not do it. Wherefore he also, in the next place, received the torments of the first :

9 And when he was at the last gasp, he said thus : Thou indeed, O most wicked man, destroyest us out of this present life : but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mocking-stock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands :

11 And said with confidence : These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner.

14 And when he was now ready to die, he spoke thus . It is better, being put to death by men, to look for hope from God, to be raised up again by him ; for, as to thee, thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he, looking upon the king,

16 Said : Whereas thou hast power among men, though thou art corruptible, thou dost what thou wilt : but think not that our nation is forsaken by God.

* Deut. xxii. 36.

who suffered or fought valiantly for religion in those times, went by this appellation. The tombs of these martyrs were shown at Antioch. C.

VER. 6. *Pleasure.* Lit. "be comforted," as the Sept. translate, (H.) Dent. xxviii. 36. It may imply that God will avenge or chastise his servants, and then restore them to favour. This latter sense is here adopted. Ver. 35.

VER. 8. *Language.* The Jews have always been very attentive to their own language, though they be forced to learn others for the sake of commerce, and to hold conversation with those among whom they live.

VER. 9. *Most wicked.* The martyrs have sometimes been inspired by God to speak in harsh language to magistrates ; though their office generally commands respect. H. *Life* The resurrection is clearly specified in all these answers. The Redeemer was near at hand. C.—*Christiani fuerunt . . . factus.* S. Aug. Ser. I. 2

17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause; for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us.

19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

21 And she bravely exhorted every one of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

22 She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you.

23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life.

26 And when he had exhorted her with many words, she promised that she would counsel her son.

27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

28 I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

29 So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young

VER. 20. *Seven.* The last was not yet dead: but he was before this was written, so that the mother's praise was perfect. H.

VER. 24. *Despising.* Lit. "despising the voice of the insulter." Gr. "fearing or perceiving that the speech was reproachful." H.—Syr. "turned aside not to hear the reproaches," &c. He did not understand Hebrew; but perceiving the constancy of the young men, he thought that their mother exhorted them to refuse compliance. C.

VER. 26. *Promised.* A promise regards something good; so that if a person should even bind himself by oath to do evil, he must refrain, as to comply would be another sin. W.

VER. 28. *Nothing,* not out of pre-existent and eternal matter. S. Aug. Nat. Boni, 26. Rom. iv. 17.—So God can reduce all to nothing. Chap. viii. 18.

VER. 29. *Mercy,* in eternity of bliss. Ver. 23. Syr. C.

VER. 36. *Life.* Gr. "short labour of eternal life, are fallen under the covenant of God." H. They envy that life which God promised

man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

31 But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

32 For we suffer thus for our sins.

33 And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

34 But thou, O wicked, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

35 For thou hast not yet escaped the judgment of the Almighty God, who beholdeth all things.

36 For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

37 But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that he alone is God.

38 But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

40 So this man also died undefiled, wholly trusting in the Lord.

41 And last of all, after the sons, the mother also was consumed.

42 But now there is enough said of the sacrifices, and of the excessive cruelties.

CHAP. VIII.

Judas Machabeus gathering an army, gains divers victories.

BUT Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

2 And they called upon the Lord, that he would look upon his people that was trodden down by all, and would have pity on the temple, that was defiled by the wicked:

3 That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

* A. M. 3638, A. C. 166.

VER. 37. *God.* This was accomplished, ver. 17; chap. ix. 16.

VER. 38. *Cease.* The persecution was severe, but short. Judas the next year (A. 3638. C.) began to liberate the nation, (H.) by God's mercy Chap. viii. 5. 27

VER. 41. *Consumed.* Gr. "died" (H.) of joy (Sext. Bib. 5. Victoria): she placed herself amid the dead bodies, and begged of God to release her soul; which was granted. Arab. Gorion.—But most believe that she suffered martyrdom immediately after her children. Jos. &c.—The Church honoured these martyrs from the earliest ages, and before any other of the Old Testament.

VER. 42. *Sacrifices.* Gr. *παραγγελομένοις.* Chap. vi. 21. H.—Read 1 Mac. ii. 1, where the wars begun by Mattathias, and prosecuted by Judas, are recorded. W.

CHAP. VIII. VER. 1. *Towns.* Lit. "castles." Gr. "villages." It also means a town or village; and at this time Judas chiefly dwelt in the deserts. II.—Many particulars of this war are found 1 Mac. i. i. C.

VER. 2. *Lord.* Prayer is particularly requisite before battle. W.

4 That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would show his indignation on this occasion.

5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

7 And especially in the nights he went upon these expeditions, and the fame of his valour was spread abroad every where.

8 Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, *wrote to Ptolemy, the governor of Celesyria and Phenicia, to send aid to the king's affairs.

9 And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews:

11 Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

13 And some of them being afraid, and distrusting the justice of God, fled away:

14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

15 And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

16 But Machabeus, calling together seven thousand that were with him, exhorted them not to be reconciled

* L. M. 3839.

VER. 8. *Philip seeing, &c.* The governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Stron. 1 Mac. iii. Ch.

VER. 9. *Twenty thousand.* The whole number of the forces sent at that time into Judea, was forty thousand footmen and seven thousand horsemen (1 Mac. iii. 30); but only twenty thousand are here taken notice of, because there were no more with Nicanor at the time of the battle. Ch.

VER. 10. *Talents.* So much the king was in arrear, owing to his prodigality. For which reason he was gone beyond the Euphrates to raise money. His father had to pay the Romans 15,000 talents in twelve years.

VER. 13. *Justice.* Gr. δικη, "vengeance" (H.) against the enemies. C.

VER. 16. *Seven thousand.* In the Greek it is *six thousand*. But then three thousand of them had no arms. 1 Mac. iv. 6. Ch.—*Reconciled.* Gr. "concerned at," &c. H.

VER. 20. *Galatians.* That is, the Gauls, who having ravaged Italy and Greece, poured themselves in upon Asia in immense multitudes, where also they

to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

17 Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

18 For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

19 Moreover, he put them in mind also of the helps their fathers had received from God: ^b and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

20 And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favours.

21 With these words they were greatly encouraged, and disposed even to die for the laws of their country.

22 So he appointed his brethren captains over each division of his army; Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

23 And after the holy book had been read to them by Esdras, and he had given them for a watch-word, The help of God: himself leading the first band, he joined battle with Nicanor:

24 And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

25 And they took the money of them that came to buy them, and they pursued them on every side.

26 But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

27 But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

28 Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows: and the rest they took for themselves and their servants.

29 When this was done, and they had all made a com-

^b 4 Kings xix. 35; Tob. i. 21; Ecclesi. xlviii. 24; Isa. xxxvii. 36; 1 Mac. vii. 41.

founded the kingdom of Galatia, or Gallo-Grecia. Ch.—This battle is no where else recorded in Scripture. But it seems to allude to the aid given to Soter by the Jews, (W.) when he repulsed the Galatians. Appian.—Six. Gr. "eight thousand." —When. Gr. "with four thousand Macedonians; when the Macedonians being at a stand, the six thousand (Grabe substitutes eight thousand) slew twelve myriads," &c. H.—Historians have not specified this irruption, as it had no further consequences.

VER. 23. *Esdras.* Gr. and Syr. "Eleazar;" probably the brother of Judas. Grotius thinks that the latter read the account of the death of Eleazar, which must be understood of the martyr, (chap. v.,) as the brother of Judas was slain under Eupator.—*Help.* So he specifies the victory of God. Chap. xii. 15. C.

VER. 24. *Above nine thousand,* viz. including the three thousand slain in pursuit. Ch.—Three thousand fell on the field of battle. 1 Mac. iv. 15.

VER. 28. *Widows.* Judas follows the spirit rather than the letter of the law Num. xxxi. 27; Deut. xiv. 29

mon supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

30 Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also.

31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

32 They slew also Philarches, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

34 But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

35 Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his apparel of glory, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

36 And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAP. IX.

The wretched end, and fruitless repentance of king Antiochus.

AT that time Antiochus returned with dishonour out of Persia.

2 For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city: but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

4 And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying-place of the Jews.

VER. 30. Timotheus. Chap. x. 24. The particulars of this war are not given. It seems to have taken place after the temple was purified. **Ver. 31.** We must distinguish this first war from another mentioned chap. x. 24, and 1 Mac. v. 5. Judas defeated another Timotheus beyond the Jordan. Chap. xli. 10, and 1 Mac. v. 11, 94, 97.

VER. 35. Apparel, as a general. C.—*Fleeing.* Gr. "like a fugitive, having rendered himself destitute, he came through the midland country to Antioch, above all being fortunate himself in," &c. H.

CHAP. IX. VER. 1. At. Read 1 Mac. iv. 28. W.—*Time,* A. 3840. The motives and ill success of this journey are given 1 Mac. iii. 31, and vi. 1. C.

VER. 2. Persepolis; otherwise called Elymias, (Ch.) a chief (W.) "city of Persia." Hence Elymias may be called Persepolis. H.

VER. 3. Ecbatana, capital of Media. C. See chap. i. 16. H.

VER. 8. Man. He seems to have claimed Divine honours, ver. 12; chap. v. 21 and ix. 8; Dan. xi. 38. Arab. C.

5 *But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

7 Moreover, being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

9 So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

10 And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

11 And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

12 And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

13 Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

14 And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying-place, he now desireth to make free:

15 And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

16 The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

17 Yea also, that he would become a Jew himself, and

VER. 19. Not like. Because his repentance was not for the offence committed against God, but barely on account of his present sufferings. Ch.—For these he really grieved. 1 Mac. vi. 11. Yet was not sorry for the offence against God and men. So the damned acknowledge that their punishments are inflicted on account of their sins, yet have not true repentance. W.—In like manner Esau repented for the loss of his birthright. Heb. xii. 17. M.

VER. 15. Athenians. This seems to have been put for Antiochians, chap. iv. 9, in Greek; which name would suit better here, as Epiphanes had no power over Athens. Grot. C.—Yet it was highly privileged (H.) above all the cities of Greece. M.—Jason had obtained for the citizens of Jerusalem to be called Antiochians Chap. vi. 1. But this grant had been revoked, or not carried into effect since the late troubles. C.

VER. 16. Sacrifices, as Darius, Philometer, and afterwards (1 Mac. x. 39) Nicator did. 1 Esd. vi. 9. C.

would go through every place of the earth, and declare the power of God.

18 But his pains not ceasing, (for the just judgment of God was come upon him,) despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words :

19 To HIS VERY GOOD SUBJECTS, the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

20 If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

21 As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good :

22 Not distrusting my life, but having great hope to escape the sickness.

23 But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him :

24 To the end that if any thing contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

25 Moreover, considering that neighbouring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces : and I have written to him what I have joined here below.

26 I pray you, therefore, and request of you, that, remembering favours both public and private, you will every man of you continue to be faithful to me and to my son.

27 For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

28 Thus the murderer and blasphemer being grievously struck, as himself had treated others, ^bdied a miserable death in a strange country, among the mountains.

29 But Philip, that was brought up with him, carried away his body : and out of fear of the son of Antiochus, went into Egypt to Ptolemy Philometor.

CHAP. X.

The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.

^a A. M. 3317, A. C. 187.—^b A. M. 3639.

VER. 19. SUBJECTS. Lit. "citizens." H.

VER. 23. Father: Antiochus the Great. The Persian monarchs generally took this precaution.—COUNTRIES. So profane authors style the provinces beyond the Euphrates.

VER. 25. Antiochus Eupator, nine years old.—Below. This is lost.

VER. 28. Mountains, at Tabes, (Polyb.,) in Pataene. Curt. v.—Historians relate that he lost his senses, (*ταύποντας*,) being terrified by a demon, on account of his criminal attempt against the temple of Diana. Polyb. excerp. Vales. S. Jer. —This was a real crime in him, as he took the idol for a deity. But his conduct towards the temple and nation of the Jews would probably weigh heavier upon his conscience. C.

VER. 29. That was. Syr. "son of his nurse," appointed regent.—Philometor. Read 1 Mac. vi. 17. W.

CHAP. X. VER. 1. CITY. He had done both before the death of Epiphanes, (G.) after the fourth battle against Lysias. 1 Mac. iv. W.

VER. 2 ALTARS. Such were erected before the houses. 1 Mac. i. 50; Jer. xi. 13.

BUT Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

2 But he threw down the altars, which the heathens had set up in the streets, as also the temples of the idols.

3 And having purified the temple, they made another altar : and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition.

4 And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils ; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

5 Now upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again ; to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles, when they were in the mountains, and in dens like wild beasts

7 Therefore they now carried boughs, and green branches, and palms, for him that had given them good success in cleansing his place.

8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus, that was called the Illustrious.

10 But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

12 For Ptolemy, that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them.

13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

^a A. M. 3340, A. C. 164.

VER. 3. STONES; "heated," (Gr., Syr., Serar.,) or by miracle, (Arab. Gorion T.) or striking fire with a flint upon tinder. In this manner the Church still reneweth fire on Holy Saturday. The Jews could not use profane fire in the temple. Lev. x. 1. God restored the sacred fire by miracle. Chap. i. 18, &c.—THREE dating from the administration of Judas, and three since the temple was defiled. Usher, A. 3340.

VER. 6. MANNER, with the like ceremonies and solemnity. C.—GREEN BRANCHES might be procured in November and December, as those months in Palestine are as fine as our spring. Roger.

VER. 7. GREEN. Gr. "beautiful;" probably the orange tree. Lev. xxiii. 40. See Diss. on mandrakes. C. H.

VER. 8. DAYS. Beza allows that Christ complied. John x. It is wonderful then that Prot. should reject this book.

VER. 9. ILLUSTRIOS. Go to 1 Mac. v. 1. W.

VER. 12. MACER, "tall." Gr. *makros*, "tall." See chap. iv. 45, and viii. 8 Polybius styles him "a prudent and active man." C.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

15 And the Jews that occupied the most commodious hold, received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

17 And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

19 Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

22 So he put these traitors to death, and forthwith took the two towers.

23 And having good success in arms, and all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

25 But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth.

26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith.

27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

28 But as soon as the sun was risen both sides joined battle: the one part having, with their valour, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

29 But when they were in the heat of the engagement,

* 1 Mac. v. 8.

VER. 13. *Revolted.* So they interpreted (H.) his disapprobation of the cruelties exercised upon the Jews. C.

VER. 14. *Gorgias,* who had been defeated. 1 Mac. iv. W.—*Fought.* Gr. “prolonged the war.” Grot.

VER. 15. *The Jews, &c.* He speaks of them that had fallen from their religion, and were enemies of their country, who joining with the Idumeans or Edomites, kept possession of the strong holds, and from thence annoyed their countrymen. Ch.

VER. 24. *Timotheus,* who had been defeated (1 Mac. viii. 30. W.) soon after Nicanor.

VER. 26. *Altar,* between it and the porch. Joel ii. 17.—*Law.* Exod. xxiii. 22; Lev. xxvi. 7; Deut. vii. 16. C.

VER. 32. *Gazara,* different from Gaza, which is so called elsewhere. M.—

there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:

30 Two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fire-balls against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

31 And there were slain twenty thousand five hundred, and six hundred horsemen.

32 But Timotheus fled into Gazara, a strong hold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.

34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:

36 Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

37 And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother, Chereas, and Apollphanes.

38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

CHAP. XI.

Lysias is overthrown by Judas. He sues for peace.

A SHORT time after this^b Lysias, the king's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

2 Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

3 And to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year:

4 Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

* A. M. 3341, A. C. 163

This Gazara was a fortress against the inroads of the Idumeans.—*Chereas,* brother of Timotheus. C.

VER. 35. *Men.* Gorionides (iii. 13) says they were Asideans, mentioned before, 1 Mac. ii. 42, and vii. 18. W.—*Got.* Gr. “slew every one they met.” H.

CHAP. XI. VER. 1. *Cousin.* He was of the blood royal and governor, (ver. 22, and 1 Mac. xi. 18,) having supplanted Philip. C.—Lysias had been vanquished already. 1 Mac. iv. 28. W. C.

VER. 3. *Temple,* as of a farm, by selling offices and requiring money of those who offered victims. 1 Mac. x. 42. C.

VER. 5. *Narrow.* Gr. “secure.” Prot. “strong town.”

VER. 6. *Angel.* Knowing that the patriarchs and Moses had often received such aid, the Machabees prayed that their good cause might be espoused by the angels: and their request was granted, though they were forced to co-operate